¶ The questyonary of Cyrurgyens, With the formulary of lytell Guydo in Cyrurgie, With the spectacles of Cyrurgyens newly added, With the fourth Boke of the Terapentyke, or Methode curatyke of Claude Galyen prynce of Phylyciens, with a Synguler treaty of the cure of bleres, newely Enprynted at London, by me Robert Wyer, And be for to sell in Powles Churcheyarde, at the sygne of Judyth.

Cum priuilegio ad imprimendum solum.

¶ Robert Copland the translatour herof to the Reders.

HEntyll reders in consyderacion that euery scyence, arte, and faculte that are speculate & practysed by Phylosophers, nat onely ought to be shewed and taught vnto suche as be present with them in theyr bayes, but also for a ꝑpetuall benefyte to be set forth by wrytynges vulgarily in euery tongue, for the more credines and erudycyon of all yonge and pregnaunt practycyens, as fayne wolde attayne to the perfytenes of euery suche scyence, arte, and faculte. And nat withstandynge that there be ryght many and sondry sortes, aswell of very good and scyentyke bokes, as of ryght expert men within this Realme in the scyentycall arte of Cyrurgery. Neuertheles this lytell questyonary & formulary with the other bokes added therto haue ben often requyred and soughte for, to be had in englysshe (aswell of me as of other) by dyuers and many persones of the sayde scyence. In consyderacyon aforesayd, and that it is cōmodyous, vtyle, behouefull, and benefycyall to the cōmon welth of the sayde scyence and arte. A certayne yonge gentyll man enured in the sayd scyence haue a boke of the same in frenche moued the ryght houest ꝑsone Henry Dabbe bybliopolyst & stacyoner to haue it translated in to englysshe. At whose instigacyon meanynge the help of God (though moste rudely) with the symplenes of a good wyllyng herte I haue enterprysed to do it in folowynge dyrectly my copy. For I knowlege myne enernyte in pronoūcyng the englysshe of the names and termes naturally expressed in the sayde boke, aswel in greke, latyne, & other, whiche myne auethour hath nat reduced in to frenche, which names and termes I cōmyt to the dyscrecyon, emendacyon, and grauyte of them that haue the perfytenesse of the sayde scyence and facultie. For as Phylyatros sayeth, many termes and names that are symply spoken in one language and scyence is harde to be spoken in an other, except they be expressed, and what they signyfye. wherfore curteys and gentyll reders take this in worth, and desyst myne ygnoraunce in the same with your scyentycall beneuolence, and clere fronysate intellygence. And Jesus preserue you. Amen.

¶ Hereafter foloweth the questyonary of Cyrurgyens.

¶ The

¶ The Demaunde or questyon.

What is Cyrurgery? The responce or answere. Cyrurgery is scyence that teacheth the maner and qualyte to worke/principally in knyttynge/in cuttyng/and exercysyng other workes of ẏ hande. In healynge of man, as moche as it is possyble. And here scyence is put for kynde. And albeit that Cyrurgery is of it selfe proprely by arte and no scyence/ yet for the bonde and affynytie that arte and scyence haue eche with other/ somtyme vnproprely that which is arte is called scyence/ and that which is scyence is called arte. It is otherwyse sayde (and better) that Cyrurgery is in two maners. One is that sheweth onely so ẏ by it we can do nothynge as touchynge the operacion/and that proprely is called scyence/as we say in physycke that there be. vi. maners of symple appostumes/that is to wyt. iiij. humeralles/one aignous/ & the other bẽtous. The other maner of cyrurgery is vsaunce/that is to saye/that it teacheth to vse/that he ẏ knoweth it maye helpe hym selfe therwith as many tymes and as often as he wyll as touchyng Cyrurgycall operacions/so that by it he is gouerned and ruled whan he wyll vse it/ as by the Cyrurgery that he hath in his vnderstandynge/ that teacheth hym that in all hote appostumes he oughte to put and laye to it repercutyues/saufe vnto them that ben in the sumuytones/and to such as be benymous/

This Cyrurgery or arte that thou haste in thyne vnderstandynge/teacheth the to worke & vse manually in medecynes / and is properly called arte and nat scyence. And in the ende of thy dyffynicion beyde the particulers that are put for differences that are set vnto that whiche is possyble/ for it is nat possyble to all Cyrurgyens to heale all theym that are dyseased and sore. ¶ Demaũde. In what case oughte a Cyrurgyen to vse bery cure? And in what cases is he permytted to vse onely palliatiue cures. Answere. In all cases ought he to vse bery cure/excepte in thre cases/where as alonely he is permitted the cure palliatyue. The fyrste is whan the disease of them selfes are vncurable as lazary. The seconde for ꝑ inobedyence of ꝑ pacient to suffre the paynes that he ought/ bycause his myght can nat suffre it/ as is the Canker in a pertyculer mẽbre. The thyrde/yf by the cure of such a disease there foloweth a greater inconuenyent / as in to euyll inueterate sores / or in to olde emeroides/ yf there be nat alway lefte an yssue there as any daũger is/for dzede to fall in to ydropsy or manyake/ as Ipocras sayth in his Aphorysmes. ¶ Demaũde. Wherof is named Cyrurgery? Answere. It is so named of chyr / that is a hande / and of Gow/ that is operacion/for it is a scyence that teacheth to worke by hande ꝑ is manually. ¶ Demaunde. What is the subiect of cyrurgery? Answere. The subiecte of Cyrurgery is the body of man that is diseased & sore able to be healed, for it is therabout

that

that the Cyrurgyen worketh. ¶Demaũde.what is theffecte of Cyrurgery? Answere. Theffect ther of is to take away the dysease of mãnes body/and to kepe it in healthe as moche as it is possyble. ¶Demaunde. In howe many kyndes or partyes is Cyrurgery deuysed? Answere. Johãnyce sayeth that generally it is deuysed in two, that is to wyt to worke in soft membres/as in the flesshe. And to worke in the harde mẽbres as the bones. And par tyculerly Cyrurgery is deuyded in.b. That is to wit to worke in woũdes/in apostumes/in sores/ and in restoracyons/and in other thynges belon= gynge to handy operacyon. ¶Demaunde. What dyuers operacions exerciseth the Cyrurgyen? An= swere. In thre dyuers operacions. That is to wyt dyssolue the thynge contynued/ knyt the thynge se perated/and put out the superflue thynge. To dys solue the thynge contynued is by incysynge / cut= tynge/or scaturysyng. To reioyne the seperate as in consolydynge the woundes and redusynge the lyppes. And to put out the superflue thinges, as in curyng apostumes to clense them and put away the coores. ¶Demaunde. Howe many and what yrens ought a Cyrurgyen to here in his case with hym? Answere. He oughte to haue.b. as Cysers/ Nyppers/Launcettes/ Rasoures/and Nedelles. ¶Demaũde. Howe many and what oyntements cõmonly oughte the Cyrurgyen here with hym? Answere.b. That is to wyt/ an oyntement Basy= lycon for to rype/ Apostolorum to clense/ Aureum

to encrease flesshe. And the whyte oyntement for to drye and bynde. And de Xithea for to sowple.

¶ Demaunde. Of howe many thyngs/and what thynges the Cyrurgyen taketh his entencions for to heale sore folkes? Answere. That after Galyen in his terapentyc they ben taken of thre thynges. That is of thynges agaynst nature / of naturall thynges/ and of vnnaturall thynges / and also of theyr annexes. And fyrste he taketh this indycacyon of thynges agaynst nature/that is to wyt to the knowledge of the malady in his nature after Galyen in the seconde of his terapentic. And than come vnto the naturalles/ and after to the vnnaturalles and theyr annexes. And so after his indycacyons taken he ought to procede to the healyng of the pacyent in all that may lye in hym possyble. And let the Cyrurgyen note that it is sayde/in all that may lye possyble in hym/bycause it is nat alway possyble. And with what thynges, and howe. For as galyen sayth towardz ỹ ende of his thyrde boke/ and in the seauenth of his sayd terapentyc/ yf the intẽcyons curatyues ben fewe/and accordynge / the cure is easye to the Cyrurgyen as in a symple wounde. But where there is many consyderacyons whiche in it selfe are contrary / as in a holowe woũde and apostumate and nyghe to a noble membre, the Cyrurgyen ought to consydre. iiij. thynges. ¶ The fyrste is, yf there be two contrary diseases, wherof ỹ cure of the one letteth the other (whiche is moste doubtfull and daungerous yf it remayne)

remayne) in suche case he ought to begyn his cure at the moste daungerous / & where there is moste peryll in the remaynynge of it / and oftentymes more sooner in the accydentes that happeneth in a sore / then in the sore selfe. As whan a great flux of blode overcõmeth in any woũde or any sore fretynge that hath corroded any vayne / in suche case often he must leaue the healynge of the sore for to entende to the flux of blode that is so great. Lykewyse yf in a sore were any synew that was pricked wherof foloweth crampe / there must he begyn at the pryckyng of the synew for daunger of the spasma, which is moste perylous. The seconde thyng that the Cyrurgyen oughte to consydre is / yf one of the sayde dyseases be nat the cause of the other, and nourysheth nat the other. In suche case he ought to begyn at the cure of it that is the syller and nourysscher of the other. For tyll that ỹ which is the causer of the other be totally extyrped the healynge can nat be. ¶ Demaunde. Howe many consideracions ought the Cyrurgyen to haue touchynge his fourme and generall maner to worke manually? Answere. After Arnolde de villa noua, he ought to haue. iiij. The fyrst is he ought to consydre what operacyon it is that he ought to do to mãnes body. And it is knowen by the dyuysyon of the operacyons of Cyrurgery aforesayde / that is to knyt the thynge deuyded. The seconde consyderacyon is / that he ought to consydre wherfore he worketh. And this is knowen by ỹ general intencyon

tyon of Cyrurgery, that cõmaũdeth to do the operacions vnto the body of man profitably with confydence or surenes. The thyrde consyderacyon is/ that he oughte to consydre yf suche operacyon be necessary & conuenable to be done to mãnes body. And this he knoweth whan it can nat be healed otherwyse. And the fourth consyderacyon is/ that the Cyrurgyen ought to knowe howe to bestowe his remedyes to the body of man. In these consyderacyons the Cyrurgyen oughte to take hede in doynge all thynges that he ought to do / as touchynge this operacyon/ aswel before the worckyng as after. The whiche. iiij. consyderacyons thou mayest haue and perceyue by suche an example. yf thou wylt draw water fro the belies of ydropikes by manuall operacyon. Fyrste thou ought to consydre that the operacion which thou wylt do is to drawe out the said water. Secondely thou ought to consydre wherfore thou doest it / for it is for to heale/ or at ỹ least way to gyue ease. Thyrdly whyther such operacyon be necessary/ nedeful/ or possyble. And thou ought to wyt that it is necessary at least wayes yf thou wylt heale an ydropyke of the Idropesy confermed / and thou knowest that it is nedefull and possyble yf the myght of the pacyent be strong/ for yf it be weke be wel ware for to do it. And fourthly thou ought to cõsydre the maner to do it, which is such. Fyrst lye thy pacient vpryght, and than with a rasour cut the skynne of his bely vnder the nauel vnto the boyde places that are be

twene

twene the cyphac and the myrac. And also thou ought to make incision on ye left syde yf the disease come of the ryght syde. Contrarywyse make ye incysion on the ryght syde yf it come fro the left, and than put a lytell quyll or rede in to the hole, wherwith thou shalt drawe out of that water after the strength of ye pacient. And whan thou wylt drawe no more/take away the quyll and let the skynne of the belye go that wyll close the hole that no more water come out. And whan thou wylt drawe any more do as thou dyd before. ¶ Demaunde. Howe many and what condycyons ought a Cyrurgyen to haue? Answere, iiij, The fyrste is that he ought to be lerned and a clarke / & nat onely in the pryncyples & begynnynge of Cyrurgery / but lykewyse in Phisyke, and asmoche in theoryke as praictyke. For in theoryke he oughte to knowe the naturall thynges and vnnaturalles / and agaynst nature, Fyrste he ought to knowe the vnnaturall thyngs / and chyefly the nathomy/for without it nothinge can be done surely in Cyrurgery/as it appereth afterwarde more playnely. Also he ought to knowe the complexyon of his pacient/for after the dyuersyte of the nature of the bodyes ought the medycyns be diuersified as Galyen declareth all alonge in his terapentyke agaynst Thesilus. And by lyke reason oughte he for to knowe the strength. Secondly he ought to knowe the vnnaturall thyngs, that is ye meate / the drynke. &c. for they are cause of all helth when they be vsed as they ought to be.

And also they be causes of all maladies when they are euyl vsed. Thyrdly he ought to knowledge the thinges agaynst nature, which are. iij. The disease, the causes, and the accydentes of the disease. Fyrst he ought to knowe ỳ dysease. Secondly the cause therof, for yf he healed otherwyse (it shuld nat be of a sayntes dysease / as good olde wowen saye) it shuld be but ease of aduenture. Thyrdly he ought to knowe the accydentes that chaunce to come in dyseases / for often tymes it pryuaryeth the same selfe cure of the dyseases / as Galyen declareth in the begynnynge of the boke that he sent to Glaucon his dyscyple. As I sayd before he ought for to knowe the vnnaturall thynges / and to mynystre theym as they ought / that are meate / dryncke. &c. Also by this ye shall vnderstande that the Cyrurgyen ought to knowe howe to mynistre medicyns laxatyues / whiche are one of the instrumentes of Physyke as of Cyrurgery / without the which the sceyence of Cyrurgery can nat be cõplete. And this he ought to knowe as touchyng ỳ practice. Thus than appereth the berryfycacyon of the fyrste condycyon that a Cyrurgyen ought to haue / for he ought to be lettred & learned. And this condycyon declareth Galyen in the fyrste boke of the Terapentyke agaynst Thesyllõ, where he sayth at this poynte. Yf Physycyens had nothynge to do with Astronomye / Geometrye / Logyke / Grãmer / nor with other good doctrynes / the Cobbelers / Corryers of lether / Carpenters / Smythes, and suche

maner

maner of people wold leue theyr craftes & rēne to Physyke, & become Physicyens. The seconde cōdycyon ẏ a Cyrurgyen shuld haue/ is to be experte/ and ought to haue sen other maisters worke. And this wytnesseth Auenzoar when he sayde thus. It behoueth that euery Physycyen fyrste knowe/ and than to haue vse and experience. The thyrde condycyon that a Cyrurgyen ought to haue/ is that he oughte nat to be a foole/ vnwytty/ nor of rude vnderstandynge. But as Haly sayth in the thyrde boke de regni/ he oughte to be a man of good memory/ of good indgement/ of good dylygence/ of a clere syght/ hole of mynde/ and of his membres, with selender fyngers/ & a stedfast hande without shakynge. The fourth condycyon is that a Cyrurgyen shulde haue/ is that he ought to be well manered/ bolde/ and sure in thynges that be nat to feare. And doubtfull, & fearefull in peryllous thynges. And ought to eschew all desperate cures/ and ought to be gentyll to his pacientes, wel wyllyng to his company/ wyly in pronostykynge/ chaste/ sobre/ meke/ and mercyfull/ nat auaricious/ nor extorcyoner for money. but after the capacyte of the pacyent/ and the faculte receyued/ competent and moderate rewarde. ¶ Demaunde. Howe many & what condycyons ought the pacyent to haue that wyl be healed by the arte of Cyrurgery? Answere. That he ought to haue. iij. condycyons. The fyrst that he oughte to be obedyent to his Cyrurgyen/ as the seruaunt towarde his mayster/ as Galyen

 declareth

declareth in the fyrst of his Terapentyke. The se-
conde condycyon of the pacyent / is that he ought
to haue trust in his cyrurgyen / for he heleth moste
in whom he trusteth moste / as Galyen sayeth in
the fyrste boke of Prognostykes. And the thyde con-
dycyon is / that he take paryence in hym selfe / for
pacyence is it ỹ ouercõmeth. ¶ Demaunde. Howe
many and what condycions ought the assystentes
and seruaũtes or mynysters of the pacyent haue?
Answere. As Galyen sayth in the ende of the fyrste
cõment of the afforysmes. The condycyons of the
company / mynysters and seruaũtes of them that
are diseased ought to be suche as pleaseth the pa-
cyent / so ỹ they ought to haue agreable seruaũtes
put to them, beynge trewe, louyng, peasyble, gen-
tyll, and dyscrete. ❧ ❧ ❧ ❧ ❧

¶ Here begynneth the seconde treaty / wherin is moued and assoyled cer-tayne questyons and dyffy-culties touchynge the Nathomy.

¶ Demaunde.

Whyther the scyence of the Natho-
mye be necessarye and nedefull to
the Cyrurgyen or nat / & by howe
many & what maners? Answere.
Yee. The scyence of the Nathomy
is nedefull and necessarye to the Cyrurgyen / as it

appereth

apprueth by two reasons. The fyrste Galyen put-
teth in the.vj. boke of his Terapentyke, and is su-
che, for the Cyrurgyens that be ygnorraunt in the
Nathomy may arre in many maners in theyr in-
cysyon of synewes and theyr knyttynges, the whi-
che yf they knewe the nature of euery mẽbre, their
settynge and colligacion that they haue in all the
body, and with euery onely membre partyculer/yf
it dyd happen ꝑ they were hurt they shuld knowe
yf the synewes were cut or nat. And by this same
reason they shuld nat arre in theyr incisions. And
this reason is confyrmed by an example ꝑ Henry
de Mañdeuille putteth/sayeng that the same ma
ner that a blynde man worketh in hewynge of a
log, so doth a cyrurgyen that knoweth nat the na
thomy. For lyke as a blynde man that heweth on
a log knoweth nat howe moch he shuld hew ther
of, nor howe, & therfore cõmonly he arreth hewyn
ge more or lesse than he ought to do. Lykewyse so
doth the Cyrurgyen that worketh in mãnes body
without the Nathomy. Also the sayde Henry ap-
proueth that the Cyrurgyen ought of necessyte to
knowe ꝑ Nathomy, for euery workeman is boun
de to knowe the subiect of his worke in whiche he
worketh, or els he shulde arre in worksynge. Than
lykewyse yf it so be that the subiecte of the Cyrur-
gyen be the body of mankynde, it must be of neces-
syte that the Cyrurgyen do knowe ꝑ body of man-
kynde in it selfe/and in the partyes therof, so than
it is necessary for a Cyrurgyen to knowe the Na-

thomy. And this is for the fyrste parte of the que-
styon. ¶The seconde parte where is demaũded to
howe many and what thynges the scyence of Na
thomy is necessary to the Cyrurgyen. That is to
wyte howe many profytes and vtylities be of the
scyence of Nathomy: The answere. The scyence
of the Nathomy is necessarye and nedefull to the
Cyrurgyen for.iiii. vtylyties. The fyrste and the
greatest is for ỹ meruayle of the great power of
God the creator of men, that so hath made theym
to his lykenes & forme. The seconde is for to haue
the knowlege of the membres ỹ may be dyseased.
The thyrde for bycause to haue knowledge to tell
the dispositions to come of ỹ mẽbres. The fourth
is for to heale the dyseases ỹ come to the mẽbres.
¶Demaunde. What is Anathomye, and wherof
is it deryuate: Answere. Anathomy is the ryght
determynacyon and dyuysyon of euery partyculer
membre of ỹ body of mankynde. And is deryuate
of Ana, that is to saye (ryght) that is to say (dyuy-
syon.) Thus Anathomy is called ryght dyuysyon
of membres done for certayne knowleges. ¶De-
maunde. In howe many & whiche maners ought
the scyence of Anathomy be taught: Answere. In
two maners. That is to wyte by way of doctryne
as by bokes wrytten therof. In seyng and redynge
that which hath ben wrytẽ by auncyent doctours/
and by experyence / in deuysynge and Anathomy-
synge the deade corpses. As dyd Mundy and Bo-
loyne, and as lykewyse dyd maister Bertruce, that

whan

whan he had a deade body by beheadyng of other wyse / he layde hym on a benche in makynge.iiii. partycyons. In the fyrste he deuyded the nutratyf mẽbres, for they be dyspoled to putrefaccyon. And in the seconde the spyrytuall membres. And in the thyrde the anymall mẽbres. And in the fourth the extremytyes. And vpon euery mẽbre ought to be sought.ix.thynges. That is to wyt the posycyon/ the complexyon, the substaunce, the quantyte, the nombre, the fygure, the operacyon, the vtilite, and what dyseases may come therunto. ¶ Demaũde. What is the body humayne? Answere. It is one hole togyther decorate with reason / composed of many and dyuers membres. ¶ Demaunde. what is membre? Answere. Dyuers auctours haue gyuen dyuers diffinicions. G. in the fyrste boke of the vtylyte of the partycles sayeth it is a body that is nat holly seperate, nor holly conioynt to another. And also in the fyrst boke of his canon he defyneth it in plurell, and sayth thus, that mẽbres ben bodyes that are engendred of the fyrste cõmyttion of humours. ¶ Demaunde. Howe many maners of membres are founde? Answere. Two. That is to wyt, symple membres called conſẽblables, and mẽbres compost. The simple membres ben they that may nat be deuided into another kynde, but what partie thou takest of them it bereth alway ỹ name and the dyffynycyon of his hole. As the bone/ for what parte thou takest of the bone be it more or lesse euer it beareth ỹ name and diffinicion of the bone,

bone, for euery parte of a boue in boue / and euery parte of a synew in synew. The compost membres contrarywy be they that maye be deuyded in other kyndes, for no parte of them seperated bereth nat away the name of all. As the hande, the legge, the heade. ¶ Demaunde. Howe many symple mẽbres ben there? Answere. There be. xj. That is to wyte the bones, gryssles, or cartilages, the synewes, the vaynes, the anteres, the pannicules, the strynges. The cordes, the skynne, the flesshe, the greece or fat, the heare, and the nayles. The whiche although that verytably they be nat membres / neuertheles in almoche as they haue brylyte in ỳ body of man kynde, & haue regeneracyon as the membres, they be called membres, thoughe it be vnproperly. ¶ Demaunde. Yf all the mẽbres may regenerate after theyr perdicion, & knytte agayne after theyr dislocatiõ? Answere. For to declare that behoueth two thynges to be noted. Fyrste ỳ the symple membres be of two maners. Some be sanguyne membres of whom the generacion is of sanguyne mater, as the flesshe and the greece. And the other mẽbres be spermatyke membres so named / bycause they haue theyr bredyng and begynnynge of spermatyke mater. Secondly it is to be noted ỳ there be two maners of regeneracyon. One is very regeneracion, whiche is very reformacion of the mẽbre in the same selfe substaũce, forme, qualyte, and quantite, and other such accidentes properly as it was afore the corrupcion and alteracion. And the

other

other is regenetacyon nat very / but lyke therto as nyghe as may be. And lykewyse there is .ij. maners of consolydacyon / one is trewe, that is when both the partes of the thynge that is dyssolued by seperatynge / and reassembled and knyt without any maner of apperynge of the dyssoluryon afore / and without any meanes. And ỹ other is untrue consolydacyon / and lyke to the other as nyghe as can be done, by meanes of the poore that the Phy sycyons call Porus sarcoydes. These thynges understande & noted / I saye fyrste that all sanguyne membres may regenerate and knyt by very regeneracion and consolidacion, for contynually there engendreth blode ynoughe within the body for to regenerate the substaunce of the sanguyne membre lost, & for to reconsolidate and knyt it agayne. I say secondly that no membres sparmatyk after the losse of theyr substaunce maye nat regenerate because that their mater is attribuate to them at the very begynnynge of theyr creacyon, and after that neuer engendre agayne. And also for theyr solidite, & because they are weke of hete & moysture. And for these causes and reasons they do nat reconsolydate with trewe reconsolydacyon after the dessolucion of their seperatyng, but nature shewyng thynge alwayes possyble thyng / the best that she may / wyll nat leue them thus dyssolute, reioyneth and knytteth them the best that she may / and engendreth a fleshe (for to holde ỹ dissolued parties) that is called porus sarcoydes. ¶ Demaunde. Be

all the membres consemblables of one cōplexyon. Answere: No/for some be hote & moyste/and the other colde & moyst/ and other colde & dry. And of the hote & drye there is none/for amōge all membres cōsēblables, ther is none more hote & dry thā the skynne that is temperate. And it is nat onely temperate amonge the membres of mankynde/ but also amonge all the substaūces of thyngs that may engendre and corrupte/ as Galyen sayeth in his fyrste boke of cōplexyons/& the last Chapytre. The membres hote & moyste be the mēbres that are sanguyne/as the flesshe/the spyrytes/and the naturall humydities/as wylleth Auerroys in the ij. of collyges. The membres colde and moyste are the flewme, fat/or the grece, and the maroughes. The membres colde and drye are all the other mēbres after theyr degrees/as the bones/the cartylages/the stryngeſ or cordes/the lygumentes, the synewes/the baynes/arteres/& pannycules. And here is the mayne see / where as it behoueth neyther Physycyen nor Cyrurgyen to sayle, for a physycyen and Cyrurgyen ought for to knowe ẏ complexion of the mēbres/as natural Phylosophers. ¶ Demaūde. Which are the mēbres compostes/ and wherfore are they called organykes & instrumentalles? Answere. The membres compostes be mēbres that are composed of the symple and consemblable membres. And therfore they be called therogenes/that is to say of dyuers natures/and may be deuyded in dyuers kyndes/that is to wyte

in to membres consemblables/ and they? partyes
bereth nat away the dyffinycion and reason of the
hole: As to the seconde questyon that asketh why
they be called organykes & instrumentalles: The
answere is, bycause they are instrumentes of the
sonle/ as by the handes/ the fete/ the lyuer/ ? face,
and the semblables. ¶ Demaunde. Howe be the
organyke membres ordeyned and composed. An-
swere. Some of these membres be pryncypalles/
and the other nat pryncypalles. ¶ Demaunde.
Howe many vnpryncypal membres be there: and
howe many vnpryncypal. Answere. There be. iiij.
pryncypalles/ that is to wyte the herte/ the lyuer/
the brayne/ & the genytalles/ all the other be cal-
led vnpryncypalles. ¶ Demaunde. Of what com-
plexyon is the herte: Answere. The herte is hote
bycause it is lyke the very brēnynge hote ouen of
all the body/ fro whens cōmeth the heat to all the
body. And albeit that Philosopher haue wylled to
say that it is tēperate bycause it is pryncyple/ and
that it gyueth begynnynge of lyfe. Neuertheles
the herte is drye in his complexyon bycause of his
composycyon/ for it is composed of strynges & pan
nycles/ and of harde and styf flesshe. ¶ Demaūde.
Of what complexyon is the lyuer: Answere. It is
hote and moyste. For the moste parte of the thyn-
ges that it is composed is flesshely/ blody/ & ther-
with ben transmyxed dyuers pypes or arteres.
¶ Demaūde. Of what complexyon is the brayne:
Answere. It is colde and moyste, bycause it hath &

marowy substaunce. Neuerthelesse it differeth fro the marougbe / bycause the brayne is a sparmatyke membre / & the marough is a sanguyne membre. And therby it is colde in comparyson of other membres / and that nat symply / for all membres be naturally hote. ¶ Demaunde. Of what complexyon are the kydneys and the mylt? Answere. The kydneys be hote & moyste / howebeit the kydneys be nat so hote as ẏ mylt, bicause of the grosse blode that is in the mylt, lyke as the mylt is nat so hote as the lyuer. ¶ Demaunde. Of what complexyon is the longes? Answere. Hote and moyste. It is hote bycause that heat is sent to it from the herte as Galyen sayeth in ẏ fourth boke of ẏ vtylite of the particles / & is moyste / but nat so moyste as the greas / for it melteth nat at the fyre as the greas doth.

¶ Demaundes vpon the Anathomy of the skynne or the lether.

Demaunde. What is the skynne. Answere. It is a coueryngе of the body of mankynde / that is composed & context and wonen with thredes and baynes / with synewes and arteres / for to defende the body & gyue it felynge. ¶ Demaũde. How many maners of skyñes or lether are there? Answere. Two, one is extrynsyke or outforth, and that is proprely called lether. The other is intrynsyke / and that is proprely called pannycle rym or skynne as be those of the heade ẏ couer the brayne and the skull / & they ẏ couer ẏ bowelles of ẏ body.

¶ Questyons

¶ Questyons vpon the Anathomy of the greas.

DEmaunde. What is the grease? Answere. It is a thyng in the humayne body/that is as oyle that chauffeth and humecteth the body. ¶ Demaunde. Howe many maners of greas be there? Answere. Two. The one is withoutforth nere to the skynne/ & that proprely is called adeps or fatnes. And ẏ other is inwarde & nyghe to the bely/& proprely is called auxunge or fat grease.

¶ Questyons vpon the Anathomy of the flesshe.

DEmaũde. Howe many maners of flesshe are founde? Answere. Thre. One is very flesshe and propre / and it is founde but in a lytell quantite, & one in two places of the body of mankynde. That is on the heed of the yerde/and betwene the tethe. The other is glandulouster, odenose, or cruddy and kyrnele, as is the flesshe of the ballockes/of the dugges and the flesshe of the emuntores. The other is flesshe musculous or lacertous ẏ is harde as bawme styffe or knotty. And this is founde in great quantyte, and ouer all the body where as is any manyfest moeuynges.

¶ Demaunde vpon the muscles and lacertes.

DEmaũde. Be the muscles symple membres? Answere. yea, as touchynge the sensyble iugement/Howbeit of very trouth they are mẽbres composed of synewes/ of lyens/stryngeſ/thredes.

and flesshe that fulfylleth them / & of the pānycule that couereth them. ¶ Demaunde. Wherin agreeth and differ the muscles and lacertes? Answere. It is all one thynge / which after dyuers consyderacyons hath ben called muscle and lacerte / for it is called muscle for his resemblaunce of a mouse / that in latyn byght mus. And it is called lacerte bycause it hath thy forme of a Lyzard / for lyke as those two beestes are byg in the middle and sclender towarde the tayle / so is the muscle or lacerte. ¶ Demaunde. What is the maner & howe do the muscles and lacertes procede in the body of mankynde. Answere. After that the muscles is composed as is aforesaid / from it discendeth rounde strynges and cordes that cōmeth nygh to the ioyntes / the which when they be nygh the ioyntes they do spredde abrode and enlarge / and reyse the ioynt all about with the pānycle that couereth the bones. And whan they are passed the ioynt / they do ware rounde agayne / and retourne in to cordes & with the flesshe make another muscle. And of this muscle procedeth and ryseth another rounde corde and strynges that byndeth the ioynt all about & moeueth it. And so ceaseth nat to procede tyll they come to the extreme and ferthest partycles of the body. And thus alway ỹ muscle procedeth the ioynture. And as the synewes that procede of the noddle taketh forme of muscle at the necke and at the brest, and than cōmeth to the ioynt of the shulder. And betōweth rounde strynges and spredynge flat in

comprysynge all the ioynt/ and do plante them in the bone of the ioynte and moeueth it. And whan they come fro the ioynt of ẏ sholdre a two or thre fyngre brede they ware rounde in cordewyse. And with the flesshe and strynge that cōmeth from the heade to the bone of the shouldre is made muscle vpon the myddes of the bone of the ioynture/ fro whiche cōmeth a corde that thre fyngre brede fro the elbow enlargeth and compriseth all the elbow and moeueth the lytell arme. And thre fyngers be yonde it wareth roūde & retourneth in to a corde. The whiche with the strynge that cōmeth fro the necke and with the flesshe make a muscle vpō the sayde lytell arme/ of the whiche muscle is made a corde/ and thre fyngers fro the ioynte of the lytell hande it spredeth and compriseth all the ioynture of the sayde hande/ than it twisteth roūde agayne and entreth the muscle of the myddes of ẏ hande/ of the which cōmeth cordes that moue ẏ fyngers; by the which thynges it appereth that the woundes that are made about thre fyngers of the ioyntes be peryllous, for the synewy cordes be made bare of the flesshe and apparentes. Of the whiche all onely pryckynge is cause of spasme or crampe/ and of deth as Galyen sayth in the thyrde boke de regny, and in the seconde of his terapentyc/ which is to be noted of the Cyrurgyen.

¶ Questyons vpon the Anathomy of the synewes.

¶ Demaunde.

Demaunde. What is synew. Answere. It is a symple membre created to gyue felynge and mouyng to the membres deputed to nature. Demaunde. For howe many distributary intencyons were they created. Answere. After Galyen in the fourth boke of the bylyte of the partycules in the last Chappytre, they were created for thre intentions. One is to gyue felyng to the organykes sensytyfes. The seconde to gyue moeuynge to the motyfe or strynge membres. And thyrdly to gyue knowlege to all the other membres of the thinges that hurte them. And it is notably sayd to the sensytyfe or felyng membres. For in the cartilages or gristles, nor in bones, nor glandylous or cruddy flesshe the synewes be nat penetrate but in ꝑ teth/ as Galyen sayth in ꝑ boke aforesayd. Demaũde. Fro whens bredeth the synewes. Answere. All the synewes of the body brede and come out of the brayne by it selfe / or of the noddle that is his bycare, betwene the which come brede of ꝑ forepartie of the brayne / and they be softer and more propre to gyue felyng than mouyng. And the other come out and brede of the hyndre parte of the noddle/ whiche descende fro the brayne / and these be harder, & more propre to gyue mouyng than felynge. Demaunde. Yf the felynge & moeuynge by one selfe synew alone or by many. Answere. After Galyen in the fyfte boke of the interyours / somtyme they are borne by one synewe alone, and somtyme by many. Demaũde. Howe many parell or lyke

synewes

synewes be there that without meane spryng and brede of ẏ brayne. And howe many pareyle or lyke synewes cōmeth fro it by meane of the noddle? Answere. Fro the brayne smediatly springeth. vij. pereylles. And. xxx. pareylles come fro it by meane of the nuke that brede behynde by the ende of the lossarn/ as Haly Abas sayeth in his boke de Regaly dispositione, in ẏ seconde sermon of the fore party.

¶ Questyons vpon the Anathomy of the stryngeſ or lyens.

DEmaunde. Of what nature ben the lyens or stryngeſ/ and wherof brede they? Answere. They be of the nature of synewes / howebeit they brede of the bones. ¶ Demaūde. Howe many maners of lyens or stryngſ be there? Answere. Two. Some bindeth the bones inwarde. And the other byndeth the ioyntes outwarde/ as Galyen sayeth in the. xij. boke of the ūtilite of the partycles in the fyrste Chapytre, of cowplynge of bones/ that they are comprysed about ẅ stronge brauched stryngſ.

¶ Questyons vpon the Anathomy of the cordes.

DEmaunde. Of what nature are the cordes? Answere. The stryngeſ ben almoste as all of one nature/ for both be of the nature of synewes/ but yet the cordes more than the stryngſ. For lyke as the stryngeſ be meane amonge the cordes and the bones/ so be the cordes meane among ẏ stryngeſ & the synewes. ¶ Demaunde. Wherof brede the cordes/ and whens take they felynge and mo-

nynge. Answere. They bryde of the muscles/and take felynge and mouynge of the synewes / wher by the membres are moued. ¶ Demaũde. Wherfore is it that whan the cordes without forth are cut the membre leseth bowynge / and whan they within forth are cut the mẽbre leseth ꝑ stretching. Answere. Albeit the cordes be rounde whan they yssue of the muscle, yet do they spryede whan they come to the ioynt / and they are lyens or strynges that are set rounde aboute the sayde ioynt / as the cordes about the mẽbre / so that they within forth drawe the mẽbre / & they without forth do stretche it. And whan the one draweth ꝑ other loseth. And so whan they are cutte outwarde the bowynge is losse. And whan they are cutte inwarde the stretchynge is losse.

¶ Questyons vpon the Anathomy vpon the baynes and arteres.

DEmaũde. What is a bayne? Answere. It is the place of the blode of nourysshyng. ¶ Demaũde. What is artere. Answere. It is the place of the spyrytuall blode. ¶ Demaunde. Wherin do agre and differ the baynes fro the arteres. Answere. They do agre in that they be of consemblable dystrybucyon throughe all the body / that is in berynge of blode. And they dyffer in two thynges. The fyrste appereth by theyr dyffynycyons afore sayd / that is ꝑ the baynes bereth the nourysshyng blode / and the arteres the spyrytuali blode. The seconde dyfference betwene theym is taken of the

place

place of their breding. For the beynes breue of the lyuer, and the arteres of the hert as Galyen sayth in the. xvij. boke of the partycles. Demaunde: Do they sepate in any wyse one from the other in the body of mankynde / so that the beynes may be without the arteres, and the arteres without the beynes. Answere. In some places the beynes do sepate from the arteres. And the arteres be foūde about beynes. As it is manyfest both in ỹ armes / and in rethemirable, howbeit no bayne is founde without artere. Demaunde. What is the maner of procedyng of the beynes & arteres through the body? Answere. When they go forth of the place of theyr breding, they rēne forkewyse in two partyes / the one vpwarde and the other downewarde / and yet of them euery partye braunceth and procedeth vnto the last and extreme partyes of ỹ body for to nourysshe and gyue lyfe to all the membres therof.

Questyons vpon the Anathomy of the bones.

Demaunde. Wherfore are the bones made? Answere. Bycause they shulde be the foundacyon of all the body & sustenynge therof. And therfore they are made harde and strong the better to bete the burthen of all the other. Howebeit some of ỹ bones are made for the defēce of the inwarde membres / as the bones of the heed, the brest bone, and the backe bone. Demaūde. Howe many in nombre are all the bones in a body of mankynde?

Answere. Auycen sayeth that there is. CC. xlviii. saufe the bone that is called (os laude) wherto the tongue is founded. The whiche bones thou mayst consyder and se by the fygure here before wryten/ and of whiche partyculer mencyon shal be made, and declared in this present treaty. ¶ Demaunde Howe ben the dyuersytyes amonge the bones of the body of mankynde? Answere. They be deuersy fyed in dyuers maners/for some bycause of ẏ ioyntes are full of maroughes/ & the other nat. Some are streyght/ & other croked. Some are lytell/and some byg. And all bones are bygger at the endes than in the myddes by reason of the ioyntes. And some are enbossed for to entre, and other haue vacuytees that receyueth. And some haue both the one and ẏ other. And other haue neyther one nor the other. And of them that haue enbossyng/ and vacuytees, some haue them clauelares lyke keyes as ẏ teth/And other ben sacratyles or sawe wyse, as the skull of the heade. And other knotty in eche ende as vlna in the thyghe. Other be foueable or holow as the faucylles or forke bones. Other haue both sortes as the fyngers. And they that haue neyther one nor other ben ioyned solidatinely, and they that haue the enbossynges and vacuacyons be they that make the ioyntes / of whom cōmeth dyfloracyon and other separacyons.

¶ Questyons vpon the Anathomy of the cartylages or grystles.

¶ Demaunde.

Demaūde. What is cartylage? Answere. It is a substaunce as it were of the kynde of bones, but it is softer or lowpler than the bone is. Demaunde. Wherfore were the cartylages made? Answere. For two reasons. One to fulfyll the lacke of the bone / as in the palpebres or eye lydes / the nolethyrilles, and eares. The seconde to make the better coniūction of the bones with the parties next them, as in thorax and parties of the ioynes / bycause that the softe substaunce, (as the flesshe and other partyes) be nat hurte by the mouynge of the bones whiche are harde.

Questyons vpon the Anathomy of the nayles.

Demaunde. Wherfore are the nayles made of the vtter partes of the body? Answere. The better to take holde.

Questyons vpon the Anathomy of the heares.

Demaūde. Wherfore were the heares made? Answere. For two reasons / that is to wyte / to encreasse beaute and to purge.

Here endeth the fyrste partycle of the seconde treaty. And begynneth the seconde ptycle / where as is moued & assoyled certayne questions and difficultees vpon the Anathomy of the membres composed.

Demaunde. What is the skull or scalpe of the heade? Answere. It is that parte of the heade that is full of heere/ wherein the animal membres are conteyned. Demaunde. Upon the seuen thynges ỹ a good Anathomypost ought to consydre on euery mẽbre which are in the skull or scalpe of the heed. Answere. Fyrst his helpyng appereth by diffinicion aboue sayd. The polycyon therof is on the hyghest place of the body. The collygaunce is notorious/ for it hath collygaunce wt the face and the nerke, and of it cõmeth all the partyes of the face/ & the muscles mouyng the heade be planted in the nerke/ whiche are of .ij. maners. Some be proprely lacertes that brede nyghe the eares / tyll they come to the furcules or forkes of the brest. The other be cõmyn in the nerke & heed/ which shall be sayde whan we speke of the nerke. The quantyte is more in man than in any other beaste/ as the brayne is more in man than in any other beast. The forme therof is rounde compryemate lyghtly fro one parte to another. And it behoueth that the parte before & behynde be bony/ as Galyen sayeth in the seconde de regni. And the other cause of this forme sayth Galien in the .viij. boke of the vtilite of the partycles/ byeause that it maye be the lesse passyble. The substaunce is bony and full of marroughe as appereth by experyence. The complexyon is colde by meanes of ỹ partyes

that

that it is composed of be colde. ¶ Demaunde. Of howe many and what partyes is ẏ scawpe of the heade composed. Answere. After Ruyten in the. iii. boke of his canon and. i. Chapytre it is composed of. x. partyes. That is to wyte. v. conteynyng and v. sondry. The contenaũtes that be without, fyrst ben the heares/ than the lether or skynne / & than the flesshe musculous/than the great pãnycle, and than the brayne pãne skulle or crane. And the sondry ensuyng withinforth ben the dura mater and the pio mater/and than rethemyrable / and than the substaunce of the brayne, & than the bone that is the foundacyon of the brayne / & than the rotes of the synewes ẏ brede of the brayne/whiche shall be spoken of by ordre. ¶ Demaunde. Of what substaũce is the great pãnacle that is called Pericranium/and wherof bredeth it/ and with what partyes hath it collygaunce? Answere. Fyrste it is a neruous or synewy substaũce. Secondly it is bred of the dura mater. And thyrdly it hath collygaũce with the sayd dura mater / and is bounde with it/by stryngeſ/ synewes/ & veynes that go in and out by ẏ cõmyssures or seames of the brayne pãne or skull. ¶ Demaũde. Is the brayne pãne of one bone or of many/and for what reason? Answere. It is of many, for it is of. vii. that ioyne togyder/ and is so ordeyned bycause that yf anoyaũce come to one that it shulde nat come to another / and is conioynte with the cõmyssures called sarratylles seames endented as tethe of a sawe to thyntent

that

that the fumosytees or vapours maye haue yssue
fro the brayne. ¶ Demaunde. Which are the bis.
that the heade is composed of? Answere. The fyrst
bone of the fore parte is called Coronall / that du-
reth and compryseth fro the myddes of the orby-
taunces vnto the cõmyssure that trauerseth the
Crane or skull. And in it is the holes of the eyes &
the collatores of the nosethyrlles. The which col-
latores be departed by the addyng of bones in ma
ner of a creest of a hẽne / within the whiche is fas-
ned the cartylages or gryssles that deuydeth the
nosethyrlles. Howbeit it is to wyte that somtyme
the coronall is deuyded by a cõmyssure in the myd
des of the browe / whiche moste often is founde in
women, The seconde bone of the heade in the hyn
dre parte is called Occipitall / and is enclosed by a
cõmyssure thwartly in maner of a greke lettre cal
led Lampda / and is harde / and ful of perced holes
beneth by the whiche descendeth the nuke of the
brayne thrughe the mydes of the spondylles or
rydge bones tyll vnto the ende of the backe, The
thyrde & fourth bone of the heade ben in the myd-
dle of the sydes therof / & therfore they hyghe pery
talles / and be deuyded by a cõmyssure after the
length of the noddle of the heade / and by two com
myssures be led vnto the bones of the eares / and
are squate, The .b. and the .d. be ꝑ bones that are
called Petrous / for they are harde as a stone, Also
they be called Squamous or scale / for they be con-
ioynte in maner of the scales of a fysshe with the

sayde

sayd parietalles which are the holes of the eares, and the instrumentꝫ mamylares of ẏ emũctures. And be braunched as lyke the bones called peryetalles with ẏ cõmyssure (called Lampda) vnto the bones of the temples. The. vij. bone is the bone basylare / that is lyke a wedge that closeth & susteyneth all the sayd bones ouer the rofe / & this bone is perced and hath great spongeosyte to purge the grosse superfluytees and is of a grosse substaunce. And these. vij. bones abouesayd are pryncypalles. Howbeit besyde these sayde bones there are yet other small bones lesse pryncypalles that are made for certayne helpes, as is the bone of the crete that deuyde the nosethyrlles within the coronall / and the equall bones that are in the face. And the clauall bones ẏ are the bones of the eares wherunto are fastened ẏ muscles and cordes that couer the Jawes. ¶ Demaunde. Howe ought the partyes inwarde of the heade be well seen and knowen at the eye? Answere. Ye ought to deuyde the skull w̃ a sawe after the roundenesse. ¶ Demaũde. What is the dura mater and pie mater? Answere. They be two pãnycles ful of vaynes and arterꝫ / wherof one is of the partye of the heade / and the other of the party of the brayne / that wrappeth and coueretb all the substaũce of the brayne. ¶ Demaũde. From whens cõmeth the nouryssbynge in to the brayne? Answere. It cõmeth fro the soft moder by vaynes and arteres that cõmeth by ẏ holes of the inwarde bones / and outwarde by the cõmyssures

 of the

of the superyour bones. ¶Demaunde. Where is the substaunce of the brayne sytuate/and of what shape, and of what substaunce and colour is it of? Answere. Fyrste it is situate vnder the fote of hard moder/and is rounde in shape/& whyte of colour. ¶Demaunde. By what reason are the membres organykes/ sensytyues/ and dyuers other double. Answere. Bycause that yf one of them suffred the other shuld nat suffre. ¶Demaunde. Howe many celles hath the brayne after his length/ and howe many partes in eche ventrycle/ & howe many and what vertues taketh theyr origyne in eche party? Answere. Fyrste ỹ brayne in length hath thre ventrycles/that is to wyte/ the ventrycle afore/ that behynde/& that in the myddes/and the anteriour and meane/eche is deuyded in.ij. parties. In eche party one vertue taketh his origyne. In the fyrste parte of the ventricle before is put ỹ cõmon blode. In the seconde ỹ vertue of ymagynacyon. In the myddle ventrycle is put the cogitatyfe and racyonall. And in the hynder ventrycle is put the vertue reseruatyfe or memoratyfe. ¶Demaunde. Whiche of these thre ventrycles are the byggest? Answere. The formoste is the byggest. The myddle most the least, & the hyndermost is meane. ¶Demaunde. Hath the blode of ỹ other ventrycle any wayes? Answere. Yes, wherthorow all the spirites passe. ¶Demaũde. In whiche of the ventrycles is the wyt of smellynge founded? Answere. In the formost ventrycle where the addyng mamyllares

are/

are/it is founded. ¶Demaũde. Howe many cowples of sensityfe synewes come fro the brayne/and fro whiche parte? Answere. From the anteryour parte cõmeth .bij. payre of synewes sensytyfes whiche go to the eyes/ to the eares/ to the stomacke/ and other mẽbres. ¶Demaunde. In whiche bentrycle of the brayne ben the places called lacune/ bernus/ foznus/ & aucafernis/ & the glandynous flesshe that fulfylleth them? Responce. They be in the meane bentrycle. ¶Demaunde. Where is remembrable set, & wherof is it composed? Answere. It is set vnder the pãnycles/ and is onely composed of arteres ỳ cõmeth fro the hert. ¶Demaũde. Where is the vital spirite made anymall & how? Answer. It is made of the sayd arteres that rethe myrable is cõposed by the labour of ỳ complexyon of the brayne. ¶Demaunde. Is ỳ nuche any parte of ỳ brayne? Answere. It semeth to be a party therof, and therfore the sygnes and accidentes are as they of the brayne/ as Galyen sayeth in the .iij. boke of the vtylyte of the partycles. ¶Demaũde. Wherof bredeth the marongbe of the nuche, and howe? Answere. It bredeth of the hynder parte of the brayne/ wrapped with two pannycles as the brayne. ¶Demaunde. Howe procedeth the marongbe of the nuche/ & what synewes brede of it? Answere. It descendeth by the spondyles vnto the ende of the backe/ & of it bredeth motyfe synewes. ¶Demaunde. What dyseases maye come to the scalpe of the heade? Answere. There maye come

woundes/apposthumes/& yll complexyons. ¶ Demaunde. What woundes of the scalpe of the heed be moste perylous? Answere. To penetrate all the skulle/but more the touchynge the rymmes/but moste of all ỹ toucheth the substaunce medulare. ¶ Demaũde. Wherfore is it that the operacyons Cyrurgycalles that are done about ỹ cõmyssures be suspecte? Answere. For feare lest the dura mater fall nat on the pie mater/& that it compryme the brayne. ¶ Demaunde. Howe ought the incysyons of the heed be made? Answere. They ought to be made accordynge as the heares do procede/for so procedeth the muscles.

¶ Questyons vpon the Anathomy of the face/and partyes therof.

Demaunde. Whiche are the partyes of the face/wherof it is composed? Answere. The browes/the yes/the nosethyrlles/the eares/the temples/the chekes/the Jawe bone/with ỹ teth. ¶ Demaunde. Wherof is the forheade comsed? Answere. One of the skynne & musculous flesshe/for the bone vnderneth is of the coronall. ¶ Demaũde. Howe is the forme of the browes made? Answere, Of the bone that is vnder the browe, for the spongeosite of the seconde table of ỹ sayd bone is reysed alonge as yf it were double/and that maketh the forme of the browes. ¶ Demaũde, wherfore are ỹ browes made, Answere. They are made for the more beaute/and to saue the eyes/& therfore the eyes are armed with them, ¶ Demaũde,

Howe

Howe ought incysyons be made in those partyes? Answere. They ought to be made after the length of the body/for so procedeth the nuche, and nat after the rugnesse. ¶Demaunde. Wherfore are the eyes made/& where are they set? Answere. They are made to be instrumentes of the syght/and are set within the bone arbytall that is a party of the coronall/& the bones of the temples. ¶Demaũde. Wherfore are the synewes obtykes perced? Answere. For to be the waye of the spyryte vysybie. ¶Demaũde. What is the maner that procedeth the obtyke synewes from theyr bredynge vnto the eyes? Answere. It is thus/for fyrste they procede from both the sydes/one here and another there. And whan they are within the skull they come and ioyne togyder/and than deuyde them eche from the partye that it is bredc/& procede nat thwart eche ouer other crosse wyse from the ryght syde to the left syde/nor fro the left syde to the ryght syde, as some haue wened. ¶Demaunde. Of howe many vestures or tunycles ben ỳ eyes composede? Answere. Of .iij. The fyrste without is called conũctiua/that is thycke and whyte. And it compasseth all the eye/except that ỳ appereth of that ỳ is called cornea/and it is bred of the pãnycle that couereth the skull that compasseth all the eye/suppose that in it selfe is but thre/yet for the dyuersyte of colours that taketh aboute the myddes of the eye that is called yris/it is sayd that there is .vij. wherof the other thre ben of the partye of the brayne/

the other thre be of the partye without forth. The fyrste bredeth of dura mater/ and in the inwarde party it is called Sirotiqua/ and in the outwarde cornea. The seconde bredeth of pia mater/ and of the inwarde partye it is called Secundina/ and of the outward partye it hyght vnea. The thyrde bredeth of the synewy abtyke/ and of the inwarde party is called rethina/ and of the outwarde parte on the humour Crystallyn it hyght Iranea. ¶ Demaūde. Of howe many humours is the eye composed? Answere Of iiii. The fyrste that is set in the myddes of the eye is called humour crystallyn / by cause it is of colour of Crystall in forme of a hayle stone / wherin principally is founded the syghte. After this humour so nyghe the brayne is ꝑ glasy humour that susteyneth & compryseth all the hynder parte of ꝑ humour crystallyne. And both these humours ben wrapped with pānycle oblyke. The thyrde humour that is on the fore party is called the humour Albugineus. And this humeur is betwene the sayde webbe or tunycle called Rethina & that which bredeth of pia mater. The fourth humour putteth Galyen in the boke of ꝑ vtilytes of ꝑ partycles & laste chapitre ꝑ is called the humours ethera lucida in the regyon of the blocke of the eye and it is all spyrytuall. ¶ Demaunde. Wherof is the eye composed beside the partyes aforesayde? Answere. Ouer and beside these foresayd thynges the eye is composed of mouynge synewes/ descendyng fro the seconde equalyte of synewes cōmyng

downe

downe fro the brayne / and the syxe muscles that moue them / and fro the vaynes and arteres / and the spongeous flesshe that fulfyl the places about the lachrymall / & the palpebres neyghbours cartylagynouses with heares determyned closynge the superyour partyes with a muscle / & openynge with two transuersall muscles. ¶ Demaunde. Of howe many substaũces is the nose, and howe many & what partycles hath euery substaunce? Answere. It is of thre substaunces / that is to wyt of substaũce flesshely / bony / and cartilagynous. The flesshely substaunce hath the skynne and two muscles aboute the hynder parte. The bony substaũce hath two trianguler bones wherwith the brydge is reysed vp / and the foundacyons do ioyne on the one parte by the myddes of the length of the nose, and on the other after the dayes. The subcartylagynous is dowble / one outwarde that maketh the typ of the nose / and the other inwarde deuydeth the nosethyrlles. The nosethyrlles ben two gutters ascendyng vnto the bone of the collatory where as are applicate the addicions mamylares of the brayne where as smell is & descendyng vnto the palays nygh lanulle / by the whiche chanels is drawen the fumous vaporacyon to the said places. And the ayre is brethed & respyred to the longes / and the brayne is purged of superfluytees. ¶ Demaunde. Of what substaunce / forme / and what place / and for what cause were the eares made? Answere. Fyrste they are made of cartylagynous

gynous substaunce. Secondly they are hollowe of
forme. Thyrdly they are set on the petrous bones.
And fourthly they be ordeyned to the herynge.
¶Demaunde. Fro whens cōmeth the herynge to
the eares. Answere. It cōmeth by the streyt holes
of the bones petrous by meane of a synewe that
cōmeth to the eares that bredeth of the .v. equa-
lyte of synewes of ꝑ brayne. ¶Demaūde. Wher-
of serueth the glandinous flesshe that is vnder the
eares. Answere. That they may be clensers of the
brayne. ¶Demaunde. Wherof serueth certayne
vaynes that parnygh by that place. Answere. Af-
ter Lanfrankes in tencyon/ bycause they cary the
mater sparmatyke to the ballockes. And therfore
yf they be cut a man is neuer apte to generatyon.
Neuertheiesse Galyen holdeth the contrary / as
Auycen recyteth in the treatye of the lygnage.
¶Demaūde. Wherof serue the temples/the che-
kes/and the Jawes. Answere. They be parties of
the sydes of the face. ¶Demaunde. Wherof are
the chekes/ the temples / and the Jawes compo-
sed. Answere. Of the musculous flesshe w̄ veynes/
arteres/and bones. ¶Demaunde. Howe muscles
are there in the sayd parties/and fro whens come
they. Answere. Fyrste there is .viij. muscles that
moue the lyppes/& the chekes/whiche after Auy-
cen cōmeth from the forcule of the lower partyes.
After Haly there is also .xij. that moue the nether
Jawes / of the whiche some openeth it that come
fro the place of the party of ꝑ eares. And the other
close

close it that descende from aboue in passynge vn-
der the bayle of the bones of the temples / & those
are called tympozalles / and are ryght noble and
very sensyble / & therfoze theyz hurt is very peryl-
lous / by the reason wherof nature hath wzought
wysely foz to saue thē / & hath ozdeyned ẏ bought
of the temples bones / and the other muscles are
made foz to grynde and chawe / and those pzocede
of the balle of the chekes. And to all these muscles
cōmeth sinewes fro the thyzde pareyle of synewes
of the bzayne. ¶ Demaunde. Cōmeth there any
veynes oz arteres with ẏ sayd muscles? Answere.
Yea, chyefly about the temples, and the cozners of
the eyes / and the lyppes. ¶ Demaūde. Howe ma-
ny bones is there in the partyes aboue sayde? An-
swere. There is many. Foz fyzst there is .ix. bones
of the chekes as Galyen sayth / thoughe there ap-
pere but two that are ioyned vnder the nose. And
than is there two parell that are called the bones
of the temples / the whiche in makynge a party of
the ozbytall / oz emynent pomall that is rounde
bzyght apples of the chekes compassyng ẏ chekes,
producynge an addycyon rounde aboute the addy
cyon of the bone petrous, and maketh the bought
vnder the whiche be conserued and kepe the mus-
cles of the temples. Than is there ẏ nether Jawe
bones wherof Auycen sayth that ẏ nether Jawe
is composed of two bones / whiche be narowe vn-
der the chynne / & there are knit by an onely ioynt,
and in the top of euery of the other extremytees /

in cuttynge is a bowed sarrature which is compo
sed with an addycion very subtylly made and bred
there. The bones that come there are fastened w
strynges. ¶ Demaũde. Of howe many partyes is
the mouth composed? Answere. Of .v. partycles.
The lyppes/the tethe/the tongue/the roose/and
encla. ¶ Demaũde. Fro whens cõmeth it that the
tethe haue felyng seyng that bones fele nat? An=
swere. Albeit that the tethe be of bony substaunce,
neuertheless after Galyen in the .xvj. boke of the
vtylyte of partieles they fele by reason of certayne
synewes descendynge fro the thyrde pareyle of the
synewes of ꝑ brayne that haue there theyr rotes.
¶ Demaũde. Howe many tethe ought euery per=
sone to haue? Answere. Some haue mo/and some
fewer. In some is foũde .xxxij. .xvj. in euery Jawe.
And in other is founde but .xviij. That is to wyt/
two donales/two quadrupples. viij. molares/ and
two cassalles. And theyr rootes are fyxed within
the Jawes/of the which some hath but one/ and
the other two/and some thre/and other foure.
¶ Demaunde. What is the tongue? Answere. It
is a partycle/flesshely/softe/and spongyous com=
posed of many synewes/strynges/veynes/and ar=
teres for the taste/ prycypally ordeyned to speke/
and vtyle to gouerne ꝑ meat in the mouth. ¶ De=
maunde. Whens cõmeth the moeuynge to the
tongue/and the vertue of taste? Answere. It com
meth fro the veynes tastynge and moeuynge that
cõmeth fro the .iiij. and .v. pareyle of the synewes

of the

of the brayne. ¶Demaũde. Howe many muscles cõmeth to the tongue/and fro whens come they? Answere. There cõmeth.ix. that brede of the addycyon called sagitall of the bone named Lapheoides. ¶Demaunde. Wherof serueth the glandynous flesshes that are vnder ỳ tongue? Answere. They be ordeyned for ỳ moystyfyeng of ỳ tongue, for in the sayd flesshes is two orifices wherby the spatele yssueth. And vpon ỳ sayd flesshes ỳ tongue is sytuate as vpon a molle hyll. ¶Demaunde. Wherof serueth the emcla & the amygdales / and kaulles/and where are they sette? Answere. Fyrste they serue to prepare the breth/ & are set behynde the tongue towarde the palays. ¶Demaunde. What is the palays Answere. It is the hyghest place or rofe of the mouth. ¶Demaunde. Wherwith is the palays of the mouth couered with his partyes? Answere. With a pãnycle that bredeth out of the inlyde of the stomacke.

¶Questyons vpon the Anathomy of the necke/& partyes of the backe.

DEmaũde. Wherfore is the necke made? Answere. It is chyefly made for the loue of the Trachea arterya11/and other partycalles / moũtynge and descendynge by it. ¶Demaunde. Howe many partyes is there that constytueth and composeth the necke? Answere. Fyue, The skynne/the flesshe/ the muscles/ the strynges / and the bones. ¶Demaũde. What partyes are conteyned in the necke Answere. Foure, Trachea/ Arterea/ Ysopha

gus called Weri. The wesaunt/ the gull/ and the throte. And also there is the synewes/ the veynes/ the arteres/ and porcyon of the marought of the backe. ¶ Demaunde. Howe may the necke be wel deuyded to se the Anathomy parfytely? Answere. It ought to be deuided after the length and at the fore parte. And there shall appere Trachea arteria that is the waye of the breth in procedynge by dyuysion to the longes/ goyng fro it to the throte called gulle or cucla. ¶ Demaunde. Wherof is Trachea arteria composed? Answere. Of dyuers rynges cartylagynous / that are nat parfytely of the party of Weri/ wherin they are conioyned ordonatly with a pāny strong & lyght. ¶ Demaūde. What is the Weri/ and howe is it set? Answere. The Weri otherwyse called Ysophagus/ is ꝑ way of the mete/ & this Weri cōmeth out of the throte and thrusteth the mydryfe vnto ꝑ bely or stomacke. ¶ Demaunde. Wherof is the Weri composed? Answere. It is composed of two webbes women with thredes. ¶ Demaūde. With what membre hath the meri collygaūce? Answere. Fyrste it hath collygaūce with the skynne of the mouth bycause that his webbe withinforth is conteyned with the sayd pellicule. Secondly it hath collygaunce with the bely by his outwarde pellycle that is flesshely/ whiche is conteyned with the pellycles of the bely. ¶ Demaūde. Where is the wesaūt set? Answere. Upon the two wayes of the partyes of ꝑ mouthe. ¶ Demaunde, What is the wesaunt? Answere.

It is

It is a cartylagynous grystled partycle created and fourmed for to be iustrument of ẏ voyce/ and the keye of Trachea arteria in the tyme of transgluttynge/ by meane of an addycion called lingue forme/ that is one of his partyes, ¶ Demaunde, Wherof is the wesaunt composed? Answere. Of the grystles, About the sayde wesaunt is planted, ix, muscles mouynge all the holle of eche party/ in mountynge and descendyng, ⁊ makyng the other moeuementes / as Galyen clerely sheweth in his boke of the voyce/ ⁊ of clere moeuementes. ¶ Demaunde, What veynes and arteres be they that passeth by the partyes of the necke/ that are to be noted at the Anathomy of the necke? Answere, They be the greate veynes ⁊ arteres that are led by the furculles in styenge vpwarde ẏ sydes of the necke to the superyour partyes / whiche be called Guy degi/ and popleticis/ depe ⁊ fuberall, Thyncy syon of the whiche be very peryllous, The Cyrurgyen ought to be ryght well ware, ¶ Demaunde, What is rydge? Answere, Spondyle is a bone (that constytueth the backe) bored in the myddes/ wherby the nuche passeth/ and hath in the rybbes that the synewes do yssue many addycyons mountynge and descendynge outwardly makynge the chyne of the backe, ¶ Demaunde, What is the backe? Answere, The backe is lyke ẏ kele of a shyp conteynyng fro the hyndre parte of the heed vnto the necke cōposed of dyuers spondyles successyuely to defende the nawpe, ¶ Demaunde, Howe many

 spondyles

ſpondyles are there in al ẏ backe. Anſwere. There is in all and by all. xxx. The which to declare it is to be noted that as Galyen ſayth in the. xij. ℣. xiij. boke of the vtylyte of the partycles ẏ in the backe is foure great parties/that is the necke/the ſholdres/the reynes/and the bone that ſome call (the holy bone) ℣ ſome the brode bone or ſholdre blade. And in the necke be. viij. ſpondyles. And in the ſholdres or backe there is. xij.. In the raynes. iiij. then in all and by all there be. xxiij. very ſpondyles. And beſyde theſe there be. iiij. in the holy bone/ and. iij. in the rumpe/which be nat very ſpondyles, but ſy mylytudynarres, ℣ as bycares. For the thre fyrſte be longe and byg / and haue none addycyons nor holes in the rybbes/ but before they be moch gryſtled/ſpeeyally the laſt/ and brede ſklenderwyſe as a tayle. Thus the ſome in all and by all as well of very as nat very there be. xxx. ſpondyles. ¶ Demaunde. Howe many payres of ſynewes ẏſſue of the noddle/and in ſũme of all ẏ brayne? Anſwere. There bredeth of ẏ noddle. xxx. payres of ſynewes for there bredeth a payre of ſinewes on euery ſpondyle. And beſyde all them there bredeth a ſynewe without felow by the ende of loſſary. And thus on the party of the noddle there bredeth. xxx. payres of ſynewes and one alone. And on the fore partye bredeth. viij. payre of ſynewes/and thus in ſome in all and by al bredeth of the brayne. xxxviij. payres of ſynewes. ¶ Demaunde. What be the loynes/ and wherof were they? Anſwere. The loynes are

muſculous

musculous flesshes lyeng in the sydes of the spon-
dyles of the backe that serue as hacoytes of the sy
newes. ¶Demaunde. Wherof serueth a thycke
pānycle as that which is vpon the skul and on the
other bones that are on the spondyles? Answere.
They be to bynde the spondyles togyther. ¶De-
maunde. Howe many maners of flesshe are foũde
in ỹ body of mankynde? Answere. Thre, the flesshe
of ỹ loynes proprely called cerniees, lyenge next to
the spondyles as it is sayde. And the musculous
flesshes of which is made the tenauntes moeuyng
the heade and the necke/whithe are. xx. in nombre
as Galyen sayth/ and in the flesshe that fulfyll the
empty places. ¶Demaunde. Howe many stryngs
be there that holdeth the heed with the necke and
the sholders? Answere. There be dyuers, Fyrst the
fore parte where as be two byg ones that descen-
deth fro vnder the eares vnto the furcule, And in
the hynder gte there is yet other greater ỹ bindeth
it to the spondiles of the backe & the sydes. There
be other that descende to the sholdres in such dys-
posicyon that the tenaunt muscles and the stryn-
ges ben aboute the necke that maketh the heade
bowe and ỹ necke, & to lyft vp and tourne aboute,
for without them it is nat possyble to make artyc-
culacyon or mouyng. ¶Demaũde. What dysea-
ses may the necke suffre? Answere. Dyuers, as wel
in it selfe as in conteyned places, as woũdes, disslo-
cacyons out of ioynt and appostumes/which in it
be all perylous. ¶Demaunde. Howe ought incy-

syons

lyons be made in the necke? Answere. All alonge/ for so goeth his partyes.

¶ Questyons vpon the Anathomy of the sholdres/ & the great handes,

It is fyrste to be noted that a sholdre/ homoplate/ & the humere is all one, ¶ Demaunde. Wherfore be ỹ handes made? Answere. To take and defende the organes/ and for that cause man is garnysshed with handes in steade of weapons, ¶ Demaũde. Wherof ben composed the sholdres and ỹ handes? Answere. They are made of skynne of flesshe/ of veynes/ of arteres/ of synewes, of muscles/ of cordes/ of strynges/ of pãnicles/ of gristles, and bones, ¶ Demaũde. Whens cõmeth the muscles and cordes that moue the armes/ and howe are they sytuate? Answere. They descende fro the necke/ and passe by the brest/ and compryse and beclyppeth all the ioynt of the bone called vlna/ or of the addycyon/ & are planted therin, ¶ Demaũde. From whens cõmeth the synewes that moue the sholdres and the armes? Answere. Fro the noddle and passe thorough the necke, ¶ Demaũde. From whens cõmeth theyr veynes & arteres? Answere. They are sent fro the arme, ¶ Demaunde. Howe many bones are in ỹ sholdre? Answere. Two, the bone sholdre blade/ and the bone furculare, The bone spatulare yssueth fro the party of the backe/ and is lyke a pal/ for it is large and thynne fro the backe parte/ with an apparence holden by ỹ mydes, And at the party of the ioynte it is somwhat

longe

longe and rounde in maner of a helue / with thre addycyons in the ende, The fyrste in the myddes that receyueth the ende of vlna in a socket, The seconde in the heyght is croked, and sharpe in maner of a rauens byll, And the thyrde is on the lefte syde outward more croked lyke an anker. The bone furculare cōmeth from the partye of the brest / and is rounde and styfe in the holownes of the superyoue party of the brest bone / & hath two braunches / one goeth to one sholdre / & another to another sholdre / and byndeth & closeth these two addycyons called Rostralles bycause the said myddle socket holde ẏ ende of vlna more styfly in ẏ ioynte. ¶ Demaunde. Be the addicions abouesayd other dones than the bone of ẏ sholdre? Answere. No, after Lanfranke and Henry / but are substancyall party of it / as it appereth by experyence. And also Galyen in the. xiij. boke of the vtilite of partycles the seconde and twelfe chapytre / where he sayeth that the homoplate towcheth the extremytees of the sholdres, and ioyneth and couereth togyder in maner of a coueryng / which is garde of all theyr artyculacyon as touchynge the sholdre / & ought to defende the vpper ende of the arme that it go nat out of his place. ¶ Demaunde. What collygaūce hath the bone furculare? Answere. It hath thre great collygaunces that goeth from the ende of the sholdre vnto vlna / & rounde about is boūde and strayned with great tenauntes that brede of the great muscles that cōmeth from the brest, & of

the sholdre plante in ẏ bone that styreth it / of the whiche some do stretche vpwarde and the other downward, and ẏ other two conuerse all about it. ¶ Demaunde. In what partye of the sholdre is it where as is assygned the memory of the herte. Answere. It is assygned in the partye that is vnder the ioynt that is vnder the arme pytte that is fylled with glaudynous flesshe ¶ Demaunde. In how many parties is the arme deuysed that is called ẏ great hande? Answere. After Galyen in the seconde boke of the vtylyte of partycles a seconde chapytre it is deuyded in thre great partyes. One is called vlna / the other lytel arme, and the thyrde the surall hande. ¶ Demaunde. In howe many and what particles is the great hande composed? Answere. Of suche partycles as the other / that is of skynne, of flesshe, of arteres, and veynes. ¶ Demaunde. Howe many and what veynes is founde apperyng in the arme? Answere. Dyuers / the whiche after the braunches that they make / and the extending by ẏ arme are diuersified, for although that they in makynge of braunches they come vnder the arme pyttes / yet agaynwarde they ramyfye in to two partyes. One parte goeth on the outsyde of the arme / and the other on ẏ insyde. That on the outsyde yet brauncheth more / and maketh a braunche ouer the sholdre in to the heade. And the other descendeth and maketh two braũches / of the whiche one is deuyded on the outsyde of the arme in dyuers partes / and is called the corde of

the

the arme/but the other parte descēdeth to ẏ parte of the arme/ & appereth in the folde of the elbow/ and there is called Cephalyca / and fro that place descendeth in to the hande/and appereth betwene the thombe and the fore fynger/and there it is called cephalica occularis. And that party that was deuyded vnder the arme pyttꝭ that goeth in to the inwarde party in descending appereth within the bought of the elbowe/ and is called Basylyc. And fro that place descēdeth in to the hande and appereth betwene the myddle fynger and his neyghbour/and hygh Saluatell. And of these two sayd beynes that are in the bought of ẏ elbow is made a braunche that appereth in the myddes of those ii. & is called Mediana. And dyuers other beynes are foūde in the arme / that for theyr smalnes the Cyrurgyen hath lytell a do ẇ them. ¶ Demaūde. Howe many notable synewes come in to ẏ arme/ and wherby, and wherof brede they? Answere. By the spondyles of ẏ necke descēdeth in to eche arme foure notable synewes that brede of the noddle/ one aboue, and another beneth, one behynde, and another before.

¶ Questyons vpon the Anathomy of the great hande.

DEmaunde, Howe many bones are in ẏ fyrste parte of the great hande that is named vlna or adiutor/ & howe it is fygured? Answere, There is but one alone full of maroughe/ and is rounde of fygure at both endes, for at the vpper ende it is

 rounde

rounde as one onely entrynge in to the socket or pyt of ẏ sholdre / & at the nether ende the roūdnes is double in the myddes in forme of a poully. And in the inwarde parte is a lytell apparence / and in the outwarde parte backewarde is a concauyte wherin is receyued the ende of the addicyon lyke a beke of a rauen, in to ẏ byggest socket, what tyme that the arme is reysed / in suche maner that the sayde roundelles entre in to the holownesse of the sockett, And whan the arme is stretched & bowed it cōmeth and maketh the ioynt of the elbowe, &c.

¶ Demaunde. Howe many bones is in the lytell arme / and howe be they figured? Answere. There be two and hyght focylles / that is to wyt the byggest that is in the arme / and is greater and longer than the other for the addycyon that it hath / that resembleth a beke / and it goeth towarde the lytell fynger, In makynge outwarde an enbossed apperaunce in maner of a wedge, The lesser goth vpwarde / and goeth fro the bought of the elbowe vnto the hande towarde the thombe / lyke as it wolde ioyne to it, And in both the endes of ẏ same ben pyttes receyuynge the roundnesses, Towarde the elbowe ben receyued ẏ roundnesses graduales of the adiutory with the addycyon that is lyke a beke of the sayde elbowe, And towarde the hande the roundnesses of the bones of the hande / & they are both bygger towarde the endes bycause of the ioynture / and sklender towarde the myddes / and longer ẏ synewes and the muscles, ¶ Demaunde.

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Howe many coniunctions of bones be in the hande/ and howe many bones in euery coniunction/ and howe they are figured & formed? Answere. There be thre coniunctions of bone in the hande. In the fyrste coniunction be thre/ and in the seconde coniunction foure. And of this nombre Auycen gyueth his reason/ because ꝑ the fyrste coniunction toucheth the focyll bones/ as holdynge all to one bone/ and therfore there maye nat so many holde. In the seconde coniunction there be foure, because there myghte be no mo for the space of thre in the fyrste coniunction towarde the focyll bones. And the bones of these two coniunctions be short, and these two coniunctions of bones be called the receptc of the hande. In the thyrde coniunction be foure bones longer than the other. And that coniunction is called the brest of the hande or perten. Howbeit Auycen putteth to these thre coniūction of bones one bone mo/ which is added to the two fyrste coniunctions of the receipt/ and was create for to defende the synew of the brest of the hande. And this dyuysion of bones may be seen in the fygure that was fygured afore. ¶ Demaūde. Howe many fyngers is there in the hande, and howe many bones in euery fynger? Answere. There be.v. fyngers/ & in euery fynger thre bones. And thus in all the fyngers is but.xv. bones. By the whiche thynges aforesayde it may be knowen that in all the great is but.xxix. bones. That is.xv. in ꝑ fyngers.xj. in the lytell hande.y. in the arme/ and one

in the adiutor. ¶Demaunde. Which bones out of ioynt of the aboueſayd mẽbres ben moſt eaſyeſt to ſet in agayne/ & whiche be moſt dyffycyle? Anſwere. The moſte difficyle is the ioynt of ỹ elbow/ and the eaſyeſt is the ſholdre ioynte/ & the meane is that of the hande.

¶Queſtyons vpon the Anathomy of the breſt.

DEmaunde. What is the breſt? Anſwere, It is the arke of the ſpyrytual membres. ¶Demaũde. Of howe many partes is the Thorax and breſt compoſed? Anſwere. Of two, for ſome be conteyned/ and the other conteynynge. ¶Demaũde. Howe many partes of conteynynges, and of conteyned ben there in the breſt/ & what be they? Anſwere. Fyrſte there be foure conteynynges/ the ſkyn, the fleſſhe muſculous, the pappes, and the bones. And in the partyes conteyned there be. viij. That are the hert, the longes, the pãnycles, the ſtryngs, the veynes, the arteres, the Wery or Yſophagus. ¶Demaunde. Wherof be the pappes compoſed/ and with what membres haue they collygaunce? Anſwere. They be cõpoſed of whyte glandenous fleſſhe, and with veynes, arteres, & ſynewes. Ther fore haue they collygaunce w the herte, the lyuer, and the brayne, and with the genytall mẽbres.

¶Queſtyons vpon the Anathomy of the muſcles of the breſt.

DEmaunde. Howe many muſcles be there in the breſt? Anſwere, After Iuycen there be.

lxxxx. of which some are cōmune at ẏ necke/other at the sholdres/other at the mydryfe/other at the rybbes/other at the backe/& proprely other ar at the brest. ¶ Demaunde, In howe many and what maners ben the bones of the brest deuyded? Answere. In thre maners/some be in the fore parte/other in the hyndre parte, & the other at the sydes. ¶ Demaunde. Howe many bones be in the fore parte of the brest? Answere. Seuen, after as there be. vij. rybbes that ioyne to them / of whiche that vpwarde is nyghe the throte, that is receyued in the fote of the bone of the furcule aforesaid/& that belowe in the furcule is an addycyon cartylagynous called Ency forme. ¶ Demaūde, Howe many bones are in the partye behynde the brest. Answere. xj. that are spondyles wherby the nuche passeth / wherof bredeth. xij. payres of synewes, bryngynge felynge and moeuynge to the muscles aforesayd. ¶ Demaūde. Howe many bones be on eche syde of the brest? Answere. There be. xij. that haue. xij. rybbes coniūct to ẏ. xij. spondyles aboue sayde. Of the whiche. xij. rybbes there be. vij. very, and. v. false or lyengly, for they be nat complete as the other be aforesayde.

¶ Questyons vpon the partyes conteyned within the brest.

DEmaunde. Howe is the herte situate within the brest? Answere. Bycause that the hert is the begynnyng of lyfe / and is within the body as kynge and lorde of all the other mēbres/of whom all

all the other membres do take influence. And for that cause it is set in the myddes of the brest / that declynynge to one parte more than to another, as Galyen sayth in his. vi. boke of the vtylyte of partycles. And this is certaynly vnderstande, for from the nether parte it is enclyned a lytell towarde the left syde / to gyue place to the lyuer that is on the ryght syde aboue the herte. And as to the vpper parte it declyneth somwhat towarde ỳ ryght syde for to gyue rowme to the arteres. ¶ Demaunde. Of what shape is the herte? Answere. It is of the lykenes of a pyne apple / for the narowe parte is towardes the nether partyes of the body. And the larger parte where as the rootes are holdeth to the vpwarde partes. ¶ Demaũde. Of what substaunce is the herte? Answere. It is of a harde substaunce / and lacertous. ¶ Demaunde. Howe many celles is there in the herte? Answere. Thre, that is the ryght and the left betwene the sayd ventrycles is a pyt wherin the nourysshynge blode commynge fro the lyuer is dygered and made spyrytuall / that is sent by the arteres to all the body / and chyefly to all the pryncypall membres / as to the brayne / where by dygestyon is take another nature, & is made animall. And in the lyuer wher in it is made naturall. And to the ballocke where it is made genytall / and to all the other membres cause lyfe. And by the ryght ventrycle / the braunche of the veyne mountynge that bereth the blode fro the lyuer vpwarde and ysshueth of it selfe, of the

whiche beyne the one parte called beyne arteryall goth to nourysshe the lunges. And ỹ rest in mountynge maketh sondry braunches vnto the hynder partyes/as is abouesayd. And fro the left ventrycle of the herte yssueth ỹ beyne called puisatyle/fro the which one parte goth to the lunges that there is called Arteria venalis that bereth ỹ vapenous vapours fro the lunges and introduceth the ayre for to coole the herte. And the other parte maketh braūches vpwarde and downwarde/as is abouesayd of the other beynes. And ouer the thre orifyces of the sayde thre ventrycles there be thre pellycles that open and close the entrynge of the blode and of ỹ spyryte in conuenable tyme. ¶Demaunde. Howe many eares hath the hert, and howe are they set/and wherfore serue they? Answere. The hert hath two eares, on eche syde one set vpon the sayde laterall ventrycles ỹ serue for to let the ayre in and out that is appareylled for it fro ỹ lunges. ¶Demaunde. Wherof serueth a cartilaginous bone that is in ỹ herte? Answere. It is to stay and strengthe it. ¶Demaūde. Wherof is the substaūce of the couerynge of the herte? Answere. It is called pricordium, & is of a slymy substaunce/wherto descendeth synewes as vnto other inwarde intraylles. ¶Demaūde. With what membre hath the hert copulacyon? Answere. With all membres and specyally ỹ the lunges, wherwith it is bounde. And with the mediastinus wherwith it is sheyed and strengthed. ¶Demaunde. May the herte su-

stayne dysease longe? Answere. No, for his great dygnyte.

¶ Questyons vpon the Anathomy of the lunges.

DEmaunde. Of what substaunce is ẏ lunges? Answere. Of a softe substaunce, clere, spongeous, and whyte. ¶ Demaũde. Howe many maner of vesselles be conioyned by the substaunce of the lunges? Answere. Thre, that is the braunche of the vayne arteryall that bredeth (as it is sayde) of the ryght ventrycle of the hert. And the braunche of the vayne pulsatyle that cõmeth fro the left syde. And the braunches of Trachea arteria that bereth the ayre to the herte. ¶ Demaunde. Howe ben these thre maners of vesselles set within the lunges? Answere. They be deuyded ouer all ẏ substaunce by small ones and lesse, vnto a very small quantite. ¶ Demaunde. Howe many lobbes hath the lunges? Answere. v. Thre in the ryght party/ and two in the lefte. ¶ Demaunde. Howe many pãnycles be there in ẏ brest? Answere. Thre. The fyrste couereth inwarde all the ribbes, and that is called pleura. The seconde hyght Mediastinum/ and that deuydeth all the brest in the ryght party and left. And the thyrde is called the mydryfe that deuydeth all the spyritual mẽbres from the nutry tyfes/ and is composed of pleura, & of the cyphac, and of the pãnycle that hyght Cordorus / that is of synewes sent to it from the spondyles, and the flesshely partyes chyefly next the rybbes, that pro-

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prely is a muscle, the operacyon wherof serueth to put out superfluytees, as Galyen sayth.

¶ Questyons vpon the Anathomy of the bely/and partyes therof.

IT is to be noted vpon these thynges that folowe, that the bely may be taken for two thynges. Fyrste for the stomacke. Secondly for the regyon of all nutrytyfe membres/and so it is taken here. ¶ Demaunde. What is the holle posycyon of the bely? Answere. It is vndre the region of the spyrytuall membres / so that the superyour parte that is at ẏ entryng called p̄cordyal/ & towarde ẏ forcule, & the partye that is called stomacle, a thre fyngers nygh the nauyl downwarde/and the party vmbelycall synual is fro ẏ nauyll downwarde/ and the ypocondres be in the syde vnder ẏ rybbes. And the parties called yliac are ouer the haũches. ¶ Demaunde, To se the Anathomy very well in the partyes of the bely, as well the conteynynges as the contynued/ howe ought the Cyrurgyen to open it? Answere. He ought to open it alonge and ouerthwart/ this way and that/ that he may the lyghtlyer se the partyes afore (that be the Myrac and Cyphac) as behynde/where as are the. v. spondyles of the kydnees, and the flesshe ouer them. ¶ Demaunde, Of howe many and what & howe many partes is the myrac composed. Answere. It is composed of. iiij. partes. Of the skynne, of the grease, of the flesshy pãnycle, and of the muscles, of whom yssueth the cordes. ¶ Demaũde. What is

Cyphae? Answere. It is a pānycle onely that is ad ded to the Myrae. ¶ Demaūde. Howe many and what be the partyes conteyned in the bely? Answere. vij. Fyrste the ars gut, secondly the guttes, thyrdly the stomacke, than ẏ lyuer, than the mylt, and the kyduces. ¶ Demaūde. Wherfore are the muscles of the bely fourmed? Answere. For two reasons. The fyrste is to strength it. The seconde to expell the superfluytees of the membres. ¶ Demaunde. Howe many muscles be in the bely? Answere. After Galyen in the. iiij. boke of the btylyte of partycles / and in the. vij. of his Terapentycke there be, viij, That are two all alonge cōmyng fro the boucler of the stomacke vnto the share bone / and two ouerthwart the backe, and entrelace by the myddes of the belye, And, iiij, from the angles transuersalles / of the which two brede in the rybbes of the ryght syde, and go to the left syde, and of the hakle bones, and of the share / & the other two of the lefte syde, & go to the ryght syde of the sayd bones / in crossynge by the myddle of the bely.

¶ Demaūde. What is the perytoneon / and wher of is it dyryuate? of what substaunce is it / & wher fore serueth it? Answere. It is sytuate vnder the sayde muscles, and it so named of Pery / that is to say rounde aboute, and of Tonnes / that is to say intestynon / for it goeth rounde aboute the nutrytyfe partyes / & is a lytell pānycle, synewy, subtyll, and harde / and serueth to kepe that the muscles compryse nat the naturall membres / and it maye

be

be enlarged, and comprymate in maner of other membres/ and that it be nat lyghtly broken/ and that the thynges conteyned in it yssue nat / as it happeneth to them ẏ are greued therwith/ and it is proprely called Cyphac. ¶ Demaunde. What woũdes of the bely are moste peryllous and moste dyfficyle to heale, eyther they of the myddes of the bely/ or they in the sydes? Answere. They in the myddes of the bely/ bycause the partyes there ben more treatable/ & the bowelles there come sooner out, than by other places, ¶ Demaũde. What is Epypleon/ and wherof is it composed? Answere. It is a pannycle that couereth and wrappeth the stomacke aboute/ and is named of epi / that is to say ouer all or aboute, or pleon, that is to appere, for it pereth ouer all the stomacke/ and is composed of two tunycles, the one thycke, and the other thynne, layde one on another, & of dyuers arteres, veynes, and synewes, and great quantyte of fat/ and is called ars gut. ¶ Demaunde. Wherof bredeth the pypleon/ & wherfore serueth it? Answere, It bredeth of the partyes that be vnder ẏ backe/ and of the Cyphac, & it is ordeyned for to rechaufe the partyes nexte therto, as Galyen sayeth in the fourth boke of the vtylyte of partycles &, xiij, chapytre. ¶ Demaũde. May the pypleon holde longe whan it is hurte without great alteracyon / and howe ought it to be dressed? Answere, No, but it is lyghtly altered & chaunged for the fatnesse, and ought to be boũde and nat cut for feare of flux of

 blode,

blode, ¶ Demaunde. Of howe many skynnes or tunycles are the bowels composed/ and wherfore serue they? Answere They be composed of two tunycles/and serue fyrste to make dygestyon/and to bryng the Chylus to the lyuer by meanes of the veynes meseraykes/ & to put out the fylthy superfluytees. ¶ Demaũde. How many gutts be there. Answere. Syxe/ although that they be ioyned togyther/yet haue they dyuers offyces/ & dyuers shapes/ wherby they are deuyded. Of the whiche syxe guttes thre be sklendre & thre byg. The fyrste of the thre sklendre is named Portanarium/ or Duodenum. The seconde is called Ieiunium. And the thyrde is called Subtile. Of the thre byg/the fyrste hyght Esac/the seconde Colon/ & the thyrde is the ars gut called Longaon, or ỹ streyght gut. ¶ Demaũde. Be the sayd guttes garnysshed with muscles? Answere. Yes/for the gouernynge of the superfluytees that they receyue & put out. ¶ Demaũde, What is the maner to make incysion for to knowe, dyscerne, and se well euery gutte by the Anathomy? Answere. Fyrste it behoueth to begyn at the ars gut/that is called longaum or rectum/ and bycause that ỹ fylthy mater shall nat let the/ bynde it at the vpper ende, and let it be two endes, and be cut in the myddes of the lygature/ and let the nether parte be left/ & procede in dyscaruynge almoste vnto ileon/ where as the gut begynneth that hyght Collon, which is byg with lytel celles/ wherin the fecall mater taketh forme/ and is two

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fadom longe, or there aboute / & declyneth moche towarde the left kydney / & in mountyng towarde the myit / & reuolueth of ꝯ party cõmyng towarde the ryght syde of the stomacke, vnder the pãnycle of the lyuer, where receyueth a porcyon of the humour colorycke / which moueth it to put out the superfluytees, and in the ranclyng it descendeth to the ryght kydney at the hyndre ende of the haũche there as begynneth the gutte called one eye, or the bag / for it semeth ꝯ it hath but one eye / although it haue two after ꝯ very trouthe. One wherat the fylthy mater / and another that it goeth out / but bycause that they be very nere it semeth ꝯ it hath but one / and this gut is very shorte / for it is but of a handfull longe. And bycause of the nyghnesse of the haunches / and bycause it is nat well boũde it descendeth sooner in to ꝯ ballocke coddes, whan a man is greued or broken than any other gutte / and of this gut is bred ꝯ sklendre gut that hyght Ylion / the which Ylion is well. iij. or. iiij fadoms longe / & it hath many reuolucyons in all ꝯ backe. After this is the gut that hyght Jeiuniũ, bycause it is alwayes emptye for the greate multytude of mesleraycke beynes that be aboute it contynually suckynge it / & for the colour that is sene betwene it and Portanarium that meyteth it contynually to expell that that is in it. And to this gut is conteyned the gut called Duodenum / whiche is so called bycause it is. xij. fyngers of lengthe / after the whiche foloweth ꝯ gut called Portanariũ, so called

led by his offyce, for it is the nether gate of the sto macke, as Wery is the vpper gate. ¶ Demaunde. Wherfore is it ꝑ the woundes made in the small guttes neuer heale, & yet those of the great guttes heale somtyme? Answere, Because that the small guttes be full of pānycles / & the great guttes are ful of flesshe. ¶ Demaūde. Howe may the Wezentereon be knowen by Anathomy? Answere. To se the Wezentereon very well thou ought to vnde the guttes towarde the gut Portanariū and cut in maner as the longaon is / and than put all the guttes out. ¶ Demaunde, Wherof is Wezentereon composed, and howe is it set? Answere. Fyrste it is composed of veynes messeraykes innumerable vraunched fro the veyne of the lyuer called Portanaria / and is couered & garnysht before with pānycles and strynges ꝑ conioyne the bowelles with the backe / and with glandynous grease / and is cō monly called seame / which whan it is out ye may clerely se the Anathomy of the stomacke. ¶ Demaūde. What is the stomacke. Answere. It is the organ of the fyrste digestion engendreth the chylus. ¶ Demaunde. What is the place of the sto macke within the body? Answere. After Galyen in the. iiij. boke of the vtylyte of partycles and fyrste chapytre. The place of the stomacke is in the myd des of the body / because it is the cōmon almoner almes dealer and preparer to all the membres of the body / natwithstandynge that the superyour party therof somwhat enclyneth vnto the left syde

towarde

towarde the .xii. spondyles where as the dyafragma endeth / and the lower parte declyneth to the ryght. ¶ Demaũde. What mẽbres haue be made for to serue the stomacke? Answere. The fyrste is the mouthe / for in lykewyse as the beynes Mezeryalles be prepatatyues of the seconde dygestyon that is done in the lyuer / lykewyse is the mouthe of the stomacke. For as Auycen sayth / ỹ chawyng acquyreth some digestion. Afterwarde serueth the Wery and ysophagus of the vpwarde partyes in bryngynge the meate in to the stomacke. And of the nether partyes serueth ỹ guttes, & the beynes Mezeraycalles to put forth the noysfull thynges / and dystrybute the profytable thynges dygested and chylored in it. ¶ Demaũde. Wherof serueth the stomacke? Answere. Proprely it serueth to dygest by his heate of his owne carnosyte in the bottome therof, as Auycen sayeth, and by the heates goten of the next partyes / for it hath the lyuer on the ryght syde that warmeth / and the mylt on the left syde that trauerseth it wt his grease & wayes / wherby it sendeth the humour melencolyke to the stomacke for to prouoke it appetyte. And aboue it is the hert with the arteres that causeth lyfe / and the brayne that sendeth it a braunche of synewes from the vpwarde partyes gyuynge to it felynge. Also from the partye of the backe / and the beynes called kyllis, and adorthy, and dyuers other strynges descendynge fro it / wherby it is bounde with the spondyles of the reynes. ¶ Demaunde. With

howe many skynnes is the stomacke couered? Answere. With two, one is fleshy that is outwarde, and the other is synewy that is inwarde. ¶ Demaũde. Of what billes is the stomacke composed. Answere, Of longytudynalles to drawe in & transuersalles to reteyne/& latitudinalles to put forth. ¶ Demaũde. Of what shape is the stomacke? Answere. It is rounde endlong in maner of concorde suche wyse curbed that his entrynges be hygher than his body/bycause ꝑ yssue of the thynges that it conteyneth be made inducly. ¶ Demaunde. Of what quantyte is the stomacke? Answere. It is manyfest/ for cõmonly it holdeth.ij.or.iij.pyntes. ¶ Demaũde. What is the lyuer? Answere. It is the organe of the seconde dygestion/engendrynge blode. ¶ Demaunde. Howe or where is the lyuer set in the body of mankynde? and of what fygure is it? Answere. Fyrste it is set vndre the bought of the rybbes/& is of fygure as of the moone/curbed towarde the rybbes / and is holowe towarde the stomacke with. v. lappes or pãnulles in maner of handes compryslynge the stomacke. ¶ Demaũde. whens cõmeth the felynge to the lyuer? Answere. It cõmeth by a pãnycle that couereth it/to which cõmeth a synewe for his felynge. ¶ Demaunde. With what membres hath the lyuer colligaũce? Answere, Fyrste w̃ the dyafragma by his pãnycle ꝑ couereth it which byndeth it to ꝑ diafragma w̃ strong strynges. And also it hath colligaũce w̃ the backe, w̃ the stomacke, with ꝑ guttes, w̃ the hert, and all the other mẽbres. ¶ Demaunde. Of what

substaunce

substaunce is ỹ lyuer. Answere. It is the substaũce of flesshe/and red as quaylled blode, entrelaced all about with veynes and arterys. ¶Demaunde. Wherof serueth a great veyne that cõmeth out of the holownes of the lyuer called Portanaria? Answere. It is bycause that all the succolyte that chyllus drayweth by his braũches it transmytteth and dystributeth by all the lyuer / for that veyne is deuyded Mezeraycalles innumerable that are planted in the stomacke and in the bowelles for to drawe fro bere away the said succolite fro the lyuer. ¶Demaũde. Of what party of the lyuer yssueth a great veyne and holow called billis/and wherof serueth it? Answere, It yssueth out of the bosse of the lyuer / and serueth to dystrybute all the blode that is engendred within the lyuer ouer all the body/for that veyne yssueth out of the lyuer, and maketh braunches vpwarde & downwarde through all the body/ wherby it dealeth the sayde blode to euery membre to fede it. ¶Demaũde. What are the medycynes ỹ ought to be applyed on ỹ lyuer? Answere. That for the substaũce seldom dyssoluable lyghtly it ought to haue medycyne somwhat sypsyke. ¶Demaũde. What is ỹ galle? Answere. It is a bag or bladder pãnyculous set in the holowes of the lyuer aboute the meane pãnalle for to receyue the coleryke superfluyte. ¶Demaunde. Howe is testis fellis composed? Answere. It hath two entrynges or neckes betwene whiche is a dystaũce, wherof one is on the ryght syde that adjoyneth

seth towarde the myddes of the lyuer to receyue the colere. The other is at the botome of the stomacke / & in the bowelles to sende them colere for the vtylytees aforesayde. ¶Demaunde. Of what quantyte is the galle? Answere. It conteyneth peraduenture a glasse full / or the mountenaunce of a fyoyle. ¶Demaũde. What dyseases suffreth it cõmonly? and howe be they knowen? Answere. It suffreth oppylacyons aswell in the necke propre, as in the necke cõmune. And the dysease knowen whan the stoppynge is in the necke cõmune / bycause that the colere may nat yssue out of ỹ lyuer / nor the blode may nat clense but abydeth with the blode and maketh the vryne yelow, & all the body. And it is knowen whan it is in the necke propre bycause that the helpynges do fayle, that it was wonte to haue / & euen accydent folowyth as Galyen sayth in the. viij. boke of the dysease & the accydent, and in the. v. of the interiours. ¶Demaũde. What is the mylte? Answere. It is the receyuer of melancolyke superfluite engendred in ỹ lyuer. ¶Demaunde. What is the situacion of the mylt in the body of mankynde? Answere. It is of the left syde embracyng trauersly the stomacke. ¶Demaũde. Of what substaũce is the mylt? Answere. It is of soft substaunce & spongyous, blacker then the lyuer. ¶Demaũde. Of what shape is ỹ mylt? Answere. Of a longe fygure in maner of foure corners. ¶Demaunde. With what membres hath the mylt collygaunce? Answere. It is bounde by

his

his pãnycle with the rybbes / and of his bosse and
contauyte it hath collygacyon with the stomacke,
and with the ars gut. ¶Demaũde. Wherin ser-
ueth the myit in the body of mankynde? Answere.
It serueth by these two wayes / for by one way it
drawoth the superfluyte melancolyke of the lyuer.
And by the other waye it sendeth it to the ozyfyce
of the stomacke, for the causes abouesayde. ¶De-
maũde. What maner dysease doth ẏ myit suffre?
Answere, It doth suffre oppylacyons bycause that
his mater is grosse/wherby the sayde oppylacyons
folowe other inconuenyentes/for whan it fayleth
to clense the lyuer of the sayd superfluytees the bo
dy is fayut and yll coloured. And whan it fayleth
to transuyt the stomacke/nat sendynge ẏ it ought
to do/the appetyte wasteth oz is taken away.
¶Demaunde. What solucyons of contynuyte be
moste perylous in them of ẏ lyuer, oz them of the
myit/and whiche of both suffreth strongest medy-
cynes? Answere. The solucyons of contynuyte be
moze daungerous in the lyuer than in the myit?
and the myit suffreth stronger medycyns then the
lyuer/& purgeth chyefly by the bely. ¶Demaun-
de, What thynges are the kydneys/& howe ma-
ny are in the body of man/and of what substaũce
are they? Answere. They are partycles ozdeyned
to clense the blode of haynous superfluytees/and
there be two of them on euery syde one, and are of
the substaunce of harde flesshe. ¶Demaunde. Of
what shape are they? Answere. They are long of

shape as an egge compaymate/ and haue in them concauytees/wherin they receyue that whiche is drawen by them / and eche of them haue.ii. holes wherby they drawe the aquosyte of the veyne called kyllis/and by the other sende the sayd aquosite called pysse to the bladder. ¶Demaunde. What membres cõmeth to the kydneys/ and with what membres haue they collygaũce? Answere. There cõmeth to them veynes,arteres,& synewes,wher of theyr pãnycle is made/ and theyr fat is lyke talowe/& haue collygaunce with the backe. ¶Demaunde, Wheron are the kydneys sytuate? Answere. They are situate vpon the tumbes,wheron they be as on a coytte. ¶Demaunde. What veynes passe betwene the kydneys ouer the spondyles. Answere. There passe the veyne adozty/descendynge to the nether membres/ from the whiche veynere it ysseth the membres sparmatykes. ¶Demaũde. What dyseases may the kydneys suffre? Answere. They do suffre many dyseases/and specyally they suffre opylacyons and stones that are harde to heale.

¶Questyons vpon the Anathomy of the haunches bones.

Demaũde. How many bones ar in ꝑ huckles? Answere. After the beryte there is but one/ howbeit after dyuers partyes of it there are thre. The fyrste is called the halowed sacred/ oꝛ ꝑ there be thre oꝛ four spondyles on the party of ꝑ backe/ and on that syde it is very byg / and towarde the lower

lower ende/ ꝑ is to say the foundement it cõmeth in lessenynge/and there is a cartilaginous/& this bone hath a hole before wherby passeth ꝑ synewes and nat by the syde as do other spondyles of the backe. The two other be two great bones/one on eche syde that be coniuncte w̄ this great spondyle of the holowe bone behynde and before in makynge the pectynall bone,& these two bones are large on the vliake partyes/ & on the party of the share they be narowe in maner of brauche/and ioyneth to ꝑ share before/ and therfore are they called the share bones. And in the myddes of these bones of the bache partye there be two concauytees called exides or bores/ wherin are receyued the endes of the bones of the thyghes,called bertebres,& there are called the thygh bones. And all the sayd bones therby nyghe the parties of ꝑ foundement echone hath a great hole wherby descēdeth synewes, muscles, beynes, and arteres, that be broughte from aboue downwarde. ¶Demaunde. What is the bladder/ of what substaunce/ and of what shape/ of what quantyte/& howe it is sytuate? Answere. It is a receyuer of ayrnous superfluytees of the kydnees/ and it is pānyculous and stronge / for it is composed of pānycles / and is rounde of shape/ the bygnes for to holde a pynte,& is sytuate vnder the share. ¶Demaunde. Wherby receyueth the bladder the superfluite brynal of the kydnees,and wherby is it put out? Answere. Fyrste it receyueth the superfluyte brynall by two longe wayes that descende

descende fro the kydnees that entre by the sydes of the bladder dyagōnelly by two angles/ ꝑ whiche wayes are called the pozes vritides, and by a carnous necke/ with muscles closynge and openynge in bowyng and ouerpassynge to the yerde in men. And in women without reflyxyon vnto two fyngers within the necke of the matryce/ wherby she putteth fozth that vrynall aquosite. ¶ Demaūde. To what diseases is ꝑ bladder disposed? Answere. It is dysposed to opylatyons / aswell by stones as by graueylous vryne/ ꝑ it receyueth of ꝑ kydnees. ¶ Demaūde. Howe are medycynes applyed to the bladder? Answere. By cyrurgery. ¶ Demaunde. Where oughte incysyon to be made foz the stone in the bladder? Answere. At the necke without the fame perignous. ¶ Demaūde. What are ꝑ sparmatyke vesselles? Answere. They are certayne veynes that vzede nere the kydnees/ and nygh the veyne kyllis and adozthi berynge the blode to the genytal mēbzes, aswel in man as woman wherin by the last generacion it is made sparme oz sede of mankynde nature. ¶ Demaūde. Howe many maners of sparmatyke vesselles be there? Answere. Two / foz some bzyngeth the mater sparmatyke in/ and some putteth it out. They that bzynge it be bzaunches of veynes and arteres that vzede of the veyne kyllis and adozthi. And they that put it out be they ꝑ mounte nere to the necke of the bladder/ and putteth the sparme out of the hole of the yerde, and with them is the synew suspensozy and

sensyfe that descendeth to the genytalles. ¶ Demaunde. Howe be the vessels sparmatyke situate? Answere. They are set thus for towarde ẏ grynde aboute the Myrac and Cyphac is a hole wherby descendeth from aboue the thre bodyes aforesayd, that is the veyne and artere that bryngeth / & the synewe sensytyfe that is harde to the necke of the bladder at the rote of the yerde, and the hole of the yerde / wherby mounteth the mater sparmatyke for to go out. And thus may be seen that yf ẏ hole towarde grynde be out of measure large / the bodyes superyours as the zyrbus, or guttes may descende in the loceon, and swell the purs of the ballockes as yf one were broken, and often maketh brustenesse where as maye descende moyste mater that wyll make a hermen.

¶ Questyons vpon the Anathomy of the pyntyll.

Demaunde. What is the yerde / and wherof is it composed? Answere. It is the yerde byryll / that is the cultyner and labourer of the felde of mankynde / and is the way of the bryne / and is composed of skynne, of muscles, of stryngs, of veynes, and arteres, of synewes, and of ryght great bandes. ¶ Demaunde, Where is the dysposicion of the yerde. Answere. It is planted vpon ẏ backe of the share. ¶ Demaũde. Fro whens are sent the skyñe, the stryngs, the veynes, arteres, flesshe, and the synewes? Answere. Fyrste the stringes are sent fro the bone satron / and the partyes nexte it. The

 veynes,

veynes, the arteres, the flesshe, the synewes, & the skynne are sent to it from the superyour partyes. ¶ Demaūde. Howe many pryncypal wayes hath the yerde? and what dyuersyte of names taketh it in soudry partyes therof? Answere, It hath two wayes / that is of the sperme, & of the bryne / and the ende of the yerde hyght balanum. The bowell hyght mitra / and the heade hyght prepuce. ¶ Demaunde. Of what quantite ought ỹ yerde of man to be? Answere. Cōmonly of. viij. or. ix. ynches / howebeit to be plyfyke with any woman it ought to be proporcyoned at the necke of her matryce.

¶ Questyons vpon the Anathomy of the Iosseum.

Demaūde. Wherof bredeth the Iosseum / and wherof taketh it name. Answere. It bredeth of Syphac & Myriac / theyr partyes passynge and hangyng outwarde of it vpon ỹ backe of ỹ share at the begynnynge of it. It is called the Dymdyme and there it doubleth / and fro the lower partye it is called Loceum / and is the coddes of the genytalles. ¶ Demaunde. What are the ballockes? Answere. They are the pryncypall organs of the generacyon of mankynde / for in them the mater spermatyke is made parfyte & sure. ¶ Demaūde. Fro whens cōmeth the sperme to the ballockes? Answere. From all the body / and specyally fro the pryncypall membres for the bredynge of theyr besselles, as of the herte, the lyuer, and the kydneys. And for the cause of delectacyon the bryne hath

cōmuracyon

cõmutacyon therin, for the synewes that descende
fro the brayne to the ballockes. Thus of all the
body it taketh nature / nat by quantyte but by by=
gour. ¶ Demaũde. What is the matryce / and in
what place is it set? Answere. The matryce is the
felde of generacyon of mankynde, & organ suscep=
tyfe of gendrynge mater / and is set betwene the
bladder and the longaon. ¶ Demaunde. Of what
substaunce is the matryce? Answere. Of a pãnycu
lous substaunce. ¶ Demaunde. Of howe many
skynnes or tunicles is the matryce composed? An=
swere. It is composed of two skynnes / of whiche
the inwarde is ful of sharpe beynes / with ŷ endes
of which beynes be conteyned with the pannycles
Lembryon / and are deuyded in two parties pryn=
cypalles after ŷ nombre of the dugges / & thoughe
there appere but these two chaumbres in the ma=
tryce / yet after Mundyne there are .iii. smal chaũ
bres in the matryce, thre in eche of the two chaũ=
bres / and one in the myddes / and the outwarde
tunycle neruous. Nat as Auycen sayeth that it is
create of synewes cõmynge fro the brayne / but as
in substaũce is conseblable neruous, for it is why=
te, and pryuate of menstruall blode, & is stretchyn=
ge as the synewes / for it streyneth and loseth as
nedes requyreth. It cõmeth but very lytell of sy=
newes wherby it seleth / & this outwarde tunycle
is all playne, and is nat deuyded. ¶ Demaũde. Of
what shape is the matryce? Answere. It is the
shape of the instrument of generacyon of men / for

it is proporcionly made to the yerde and coddes of
mānes genytours, excepte that it is reuersed, and
is holowe within for to receyue mannes yerde in
the tyme of copplacyon / for the necke of the ma-
tryce is lyke a mānes yerde / and the matryce with
in is lyke coddes or purce of ỹ genytalles of men.
And as men haue two ballockes or stones ỹ passe
and appere outwarde / so haue women inwarde /
except that they be bygger in the man than in the
woman. And in men they are longwyse & rounde /
and in women they be rounde and flat, and are set
on both the sydes of ỹ matryce eche on a syde. And
euen so as the vessellies spermatykes ben in ỹ myd
des of the ballockes outwarde / so be they inwarde
in women. ¶ Demaunde. With what membres
hath the matryce collygaunce? Answere. Theyr
collygaūce pryncypally is with brestes by the bey-
nes of mylke, & menstrualles, for the which thyn-
ges nourysses haue nat well theyr menstruous
floures. ¶ Demaūde. Of what quantite is the ma
tryce / and the necke of it? Answere. The matryce
cōmeth almoste fro the nauyll vnto ỹ vtter parte
of the cont, in compryslynge the necke and all the
body of the matryce. Howbeit the necke of the ma
tryce ought for to be naturally of. x. or. xi. fyngers
brede / & after as the woman hath to meddle with
man flesshely lytell or moche / it waxeth longe or
shorteneth. And also it waxeth longe or short af-
ter as the man that medleth with her hath his
yerde shorte or longe.

¶ Quesyons

Questyons vpon the Anathomy of the ars gut/ whiche was lefte afore the better to se the Anathomy of the other nutratyfe membres.

Demaunde, What is the Longaon/ of what length is it/ and where is it set? Answere. It is the ars gut that is a palme or handefull longe almoste to the kydneys / and is set ryght ouer the foundement on the backe and tayle. Demaūde. Howe many muscles be in the ars gut/ and wher to serue they it? Answere. There be two that open and close it whan it nedeth. Demaunde. Howe many beynes cōmeth to the gut nygh to the foundement? Answere. Fyue braunches of beynes named Emorroides or Emorroidalles. Demaunde. With what membres hath the ars gut collygaunce? Answere. With the bladder, and therfore whan one of them suffreth so doth ỹ other. Demaunde. What is the pigneum? Answere. Pigneum in Arabyke is to saye the ars hole. And it is the place betwene the ars & the yerde/ whiche is a seame that folowyth the coddes/ and the stocke of the yerde. Demaunde. What are the gryndes? Answere. They are the clensynge places of the lyuer / & are of Glandynous flesshe ordeyned to the bought of the thyghes. Demaunde. What are the buttockes? Answere. They are grosse muscelous flesshe ordeyned ouer ỹ bones of the thyghes, and hubcles wherfro descendeth muscles, cordes,

and strynges, mouyng the thyghes, and the great legge with the hukcles.

¶ Questyons vpon the Anathomy of the great fote.

Demaũde. Where begynneth the great fote/ and howe ferre it lasteth/ and in howe many partes the great fote is deuyded? Answere. The great fote lasteth fro the ioynt of the hukcle called scia, vnto the ferdest parte of the toes/ and is deuyded as the great hande in thre parties. The fyrste is called the thyghe/ the other the legge / and the last the lytell fote. ¶ Demaunde. Wherof is the great fote composed? Answere. Of ỳ great hande, with skynne, flesshe, beynes, arteres, muscles, strynges, grystles, and bones.

¶ Questyons vpon the beynes of the great fote.

Demaunde. Fro whens cõmeth the beynes to the great fote/ & howe do they dyuyde them in the gteat fote? Answere. After that the beynes in makynge braunches, at theyr begynnynge ben descended to the last spondyle & there are dyuyded in two partyes/ one on the ryght / another on the left/ eche of them lykewyse ar diuided in two braches/ fro thens one goeth to the outwarde parte/ and the other to the inwarde in makynge braunches descendynge by the legges to the ankles and fete. ¶ Demaunde. Howe many and what beynes ben let blode cõmonly in the great fote? Answere. There be. iiij. the sopheynes that are vpon the an

cle

tle inwarde towarde the hele/and the seyatyke vn
der the ancle outwarde/ and the popletyke that is
vnder the kne/and the arenal that is betwene the
lytell too and his nexte felowe. ¶Demaunde.
¶Wherof bredeth the synewes that cõmeth to the
great leg/and where passe they? Answere. They
brede of the laste spondyles of the kydneys / of the
holy bone, and the moste parte of them pas by the
hole of the thyghe bone/ and make muscles in the
bought of the kne/so that they descendynge from
the huckles & clene to the bone of the thyghe with
the cordes mouynge the ioynte maketh the great
brawne that are on the thygh that styzeth the kne
and the leg, and the calfe ouer the leg mouyng the
fote and ancle/ & the muscles of the fete monynge
the toes/after the fourme and maner as is before
sayd of the hande. ¶Demaunde, Howe goeth the
longe and byg strynges /where ende they, & where
appere they moste? Answere. They descende by all
the leg/ and appere greatly in the greyndes & vn=
der the knees, and vnder the hele, and on the ioyn=
tes of the toes, and the sole of the fote is all full/
and there they ende.

¶Questyons vpon the Anathomy of the great fote.

DEmaũde. Howe many bones are in ẏ thygh
and of what shape be they? Answere. There
is but one bone/and that is full of marroughe, and
is rounde in one party/ and the roundnesse therof
bywarde hyght Vertebrum ẏ declyneth inwarde,
and

and is receyued in the pyt of the hukele bone/ and is somwhat bolled outwarde/but in ȳ inward par ty towarde the kne are two roundnesses whiche ben receyued & wrapped in two concauytees that are in the focylle of the leg. And ouer it one rounde bone aboue that is called the knop of the kne. ❧ Demaunde. Howe many bones are in the kne/ and howe be they named? Answere. There be two that be called ȳ morteys bones/wherof ȳ greatest is on the inslyde parte/wherof is made the sharpe nynge and conioynynge of the leg / and goeth fro the kne vnto the fote makynge the ancle inwarde. The lesser pyt bone is in the vtter parte / descen= dyng vnder the kne a lytell/and is smoth vnto the fote ioynynge there with the other pyt bone ma= kynge the outwarde ancle. Demaũde. Of what shape are ȳ two focyl bones? Answere, The grea= test hath two pyttes towarde the kne whiche re= reyue the roũde endes of the thyghe bone / for the lesser cõmeth nat vnto the ioynt/but is smothe as it is layd/and lyeth nygh vnder the kne / and ther fore it is called arcus. And towarde the fote in the ioynynge with the bygger bone both they make one holowe pyt or morteys wherin the fyrste bone of the fote is receyued. Demaũde. Howe many coniunctions or assemblyng of bones are in the ly tell fote / and howe many bones are in euery con= iunction? Answere. There be thre. In the fyrste coniunction be thre bones assembled in one roũd= nesse. The fyrste hyght Caab in Arabyc, in Greke

Astra

Astragallus, & is in maner as ꝑ nut of a crosbow
rounde on eche syde. In the vpper rotundes therof
is affyxmed the holownesse of the pyt or morteys
bones, and there the fote is moued, and the nether
roundnes is affyxmed to the concauyte of the ma
nyculare bone/and after that forwith toward the
bone called Manyculer/that is a synew concaued
on eche syde. In the fyrste concaue is receyued the
roundnes of Cobas aforesayd. In the seconde con
cane is receyued ꝑ seconde coniuction of the bones
of the fete/and vnder them is the bone of the hele,
of the whiche all the fote is stedyed / and ysslueth
towarde the hyndre parte for ꝑ strynges that are
fyxed in it. ¶Demaunde. Howe many bones is
there in the seconde coniunction/ & howe are they
fygured? Answere. There be foure that be shorte
ynough/one of them is called grandmolun/ that
is on the vtter parte towarde the lytell too. And
these bones be rounde towarde the manyculare/ &
holowe towarde the thyrde coniunction. ¶De-
maũde. Howe many bones are in the thyrde con-
iunction of the lytell fote? Answere. Fyue longe
ynough that corresponde & receyue the toes. ¶De
maũde. Howe many toes is there in eche fote, and
how many bones is in euery too? Answere. There
be fyue toes / in euery too thre bones/ excepte the
great too that hath but twayne. Thus in nombre
there be. xxvi. bones in the fote. And in all ꝑ great
fote or great leg there be. xxx. ¶Demaũde. Whi-
che of the said ioyntes is moste esy to set agayne,

and whiche is moste dyffycyll? Answere. That of the lytell fote is moste dyffycyll / & that of the kne is more/and the scyatyke is meane.

¶ Here endeth the seconde treaty of this present questyonary.

¶ Here begynneth the thyrde treaty of this present questyonary/Where as are moued and soylled dyuers questyons and dyfycultees in the maner of byndynge/wyndynge/or rollynge/to sewe/ to make boyllters / lynte/ and tentes.

¶ Questyons vpon the maner of rollynge or byndynge.

¶ Demaunde.

HOwe many maners of lygatures or rollynges ben there/ and howe ought they to be made/and wherto eche of them bryngeth togyder? Answere, There ben thre maners. One is incarnatyue/and it competh to newe woundes,and fractures,and is done thus. The wounde is bounde at both endes vnto the myddes/in begynnynge fro the party oppolite to the hurt place/in ledynge one ende towarde the vpper parte of the membre / & the other towarde

the

the nether in takynge the partyes or aboute them
tyll it be seen what is best to be done, in streynyng
more vpon ỹ hurt place than on ỹ parties aboute
it. Neuertheleſſe howebeit hede muſt be taken to
ſtrayne to harde or to looſe/but the tyme to bynde
is whan the pacyent may well ſuffre it. And ỹ fore
ende of the ſayde rolle oughte to be ſewed. And yf
nede be there ought to take dyuers rolles wounde
by one ſelfe maner of wyndyng. The lyppes of the
wounde are ioyned one to the other/ and ſo the ap
poſtumacion is deffended/and ſome put to double
clothes / and ſtrayne them and ſewe them on the
place. Other maner of byndynge is called expul=
ſiue/and it propꝛely agreeth to depe woundes, for
to expell and put out the mater from the botome/
and to deffende that other matters come nat in the
place, & this is done with a rolle folded at the heed
begynnynge at the nether parte of the membꝛe in
ſtreynyng moſte there. And fro thens in vnwꝛap=
pynge towarde the vpper parte. The thyꝛde lyga=
ture is called the lygature holdyng the medycyns
and it competeth as vnto the membꝛes where as
ſtraynynge can nat be made noꝛ other ligature,
as at the necke, the bely, and in al apoſtumes, and
dolorous diſtrybucyons. And this is done with
rolles of one chyef or dyuers chyefs, or armes, be=
gynnynge vpon the hurt place in byndynge to the
contrary of the ſayde place. Demaunde. What
ought ỹ maner of byndyng to be? Anſwere. They
ought to be ſoftly and without payne. And yf the

bondes or rolles cleue fast / let theym be moysted onely with wyne tyll they be loosed. ¶ Demaunde. Wherof ought the rolles to be made? Answere. After Galyen they ought for to be made of boleyn cloth, olde, soft, smoth, and clene. ¶ Demaũde. Of what quantite of length and brede ought the bondes to be? Answere. They ought to be longe and large / cõmonly they that bynde ꝑ sholdres ought to be of syx fyngers brede / those for the thyghes fyue / those for the leg foure / they for ꝑ arme thre / and those for the fyngers one / and the length to be after the necessyte of wyndynge. And this sayth Galyen in ꝑ fourth boke of his Terapentyke, that the partycule vlcerate may nat well be bounde wout to haue lerned the indycacyon of the formyng of the membre.

¶ Questyons vpon the Anathomy of seamynge or stytchynge.

Demaunde, Howe many and what maners are there of seames? Answere. Thre / that is a seame incarnatyfe / and it agreeth to all woundes whose lyppes be ferre a sonder, yf they may be approched and made egall / and whiche lygature onely suffyseth nat / and haue no straunge thyngs betwene the lyppes / & that be new or renewed by scarifycacyon / in takynge the skynne awaye. The other seame sowyng hyght restraynyfe of blode / and is done with the nedle in entrynge & foldynge as skynnes be sewed. And this is done whan for the great effusyon of blode the other seames can nat be

nat be made. The thyrde is called the seame conseruatyfe/ and it is done as the other be / but it is nat so narowe/for it is nat made but for to mayntayne the lyppes tyll the wounde be closed. ¶ Demaunde. In howe many maners is ỹ incarnatyfe seame made? Answere. In.b. maners. The fyrste is makynge the fyrste stytche in the myddle of the woũde/and the other in meane space of eche syde/ and goynge also betwene let two stytches be lefte the space of a fynger brede ouerthwart / and also ye ought to haue a quyll w̃ a hole in the syde wher with the other syde of the lyppe shal be steyed/ bycause it shall nat swerue / and bycause that whan the nedle is passed thorowe it may be sen at ỹ hole in the quyl. And whan the nedle is passed to drawe it & the threde in steyenge the lyppe that it folowe nat the threde. And fyrste knyt it with two reuolucions. Secondly with one, & than cut the threde fer fro the knot. Secondly the seame incarnatyfe is made with nedles or w̃ steale of fethers ledde in with the nedle in to woundes that be great & depe that haue lyppes wyde seperate in puttyng thrededed nedles in to theym as nede is / in wrappynge them with threde as ye wolde fasten a nedle with threde on your bosome or pouche lid, and to abyde there vnto the consolidacyon of ỹ woũde. Thyrdly a seame incarnatyfe is made with egal themylles made of towe well wrythen & slenderly, as strawes the length of a fynger/or of the steale of a fether/whiche appertayne to the places whan we

wyll that the ſeame remayne longe tyme. And it is done whan thꝛeded nedles are put in to it by both the lyppes. Than is the nedle retourned by the ſame hole tyll that there remayne a ppt/wher in is put one of the endes of the wedge / and than the tayles of the thꝛedes are ſtreyned and bounde on the other ende of the wedge / and there cut of the endes of ꝯ thꝛedes/ and let the wedge lye vnto the parfyte conſolidacion. Fourthly a ſeame incarnatyfe is made with hokes/and they ought to be ſmall mete foꝛ the membꝛe, curbed on eche ſyde, in faſtnynge it in to one lyppe / and than bꝛought to the other. And in the ſame let the hokes be faſtned lyke as the ſhere men do in hokyng theyꝛ clothes. Fykthly an incarnatyfe ſeame is made with cloth, and is made in places wherin we wolde that no cycatryce ſhulde appere, as in ꝯ face/ & it is made of two peaces thꝛe tryangled/and of the bygneſſe of the quantite of the membꝛe. And anoynte them with oyntementes myſcatpues and conglutyna-tyues, made of ꝯ powdꝛe of dꝛagons blode, of en-cenſe, maſtyke, ſarcacole, and fleynge meale of the myll, enoꝛpoꝛate with whyte of an egge, and that euery peace be layde in euery ſyde of the wounde after an ynche of dyſtaũce/and whan they be dꝛye ſewe them ſubtylly/and the lyppes wyl reioyne to gydꝛe. ¶ Demaunde. What nedles ought they to be foꝛ to make theſe incarnatyfe ſemes? Anſwere. They ought to be euen and ſmoth, and thꝛe edged at the poynte/ and at the eye they ought to be ho-

lowe/

low/bicause ẏ threde shal nat let it to passe easely.
¶ Demaunde. In what woundes accordeth the seames conseruatyues? Answere. They conioyne in wyde woundes (where as the flesshe is lost) for to approche ẏ lyppes, wherin it behoueth to draw some thynge out/bycause they may the sooner be consolydate. ¶ Demaunde. Whan is it tyme to take away the seames/ and how ought they to be taken away? Answere. The tyme to do thē away is whan they haue done theyr operacyon. And the maner to take theym of, is to put the tayle of the proue vnder the fyst/ & to cut the threde of the sayd tayle of the proue/ and in puttynge the flat of the proue aboue the lyppe wherby ẏ threde is drawen out, for drede of dyuydynge the wounde.

¶ Questyons vpon the maner to make and to applycate the bolsters.

Demaūde. What is the maner to make bolsters? Answere. Auncyently they were made of fethers sewed betwene two whyte clothes/ and therfore are they called plumeceaulx or pylowes of fethers in frenche. And bycause that they behoued to often to be renewed & remoued/which was ouer anoyous/it is founde to make them of towe or flax of hemp wel boucked and clensed/ and som tyme with wol or cotton/and somtyme is put soft and thynne clowtes in two or thre foldes or mo/ as it nedeth. ¶ Demaunde. Wherfore serueth the bolsters? Answere. To stay and conpryme the places dissolued/and confort the natural heate of the membre

membre vnioynte/and to deffende ỹ greues of the lygatures. ¶ Demaũde. Howe ought the bolsters to be applicate? Answere. Somtyme they be layde to drye/somtyme they ought to be moysted or bathed in gleyr of egges, in wyne, or in oyle, as the dyspolycyon requyreth. And they be of thre sortes, some be thre square, which (Ruycen sayth) serue to brede flesshe/and ought to be layde on eche syde of the wounde / and the other on the wounde in ioynynge them togyder / and some are rounde that are layde drye on the other to kepe the naturall heate, and to rype the rottẽnes/& other be square, and they are layde to deffende the hurtynge of the lygatures.

¶ Questyons vpon the maner to applycate lyntes and tentes.

Demaũde. In how many & what case ought to be vsed lyntes & tentes? Answere. In. viii. cases. Fyrste is yf so be that the woundes that we wyll enlarge, clense, or drawe out any thynge fro the botome / as in depe woundes that haue nede to be serched for the lycour that assembleth in the botome of the spaciosite. Secondly they be vsed in holowe woundes/wherin we oughte to engendre flesshe. Thyrdly in woundes altered of ayre, which ought to be clensed. Fourthly in woundes bruised. Fyfthly in apposthumes. Syxtly in woundes that must be wrought about the bones. Seuenthly in bytynges. And last in woundes vlceres. And all other woundes without tentes and mocches ought to be

to be vnderstande to be consolydate. ¶Demaūde. Wherfore be tentes and lyntes made? Answere. Some be for to clense the woundes / and they be made of softe tendre, as of seare olde lynen cloth/ other are made to kepe the lyppes of woūdes open and they ben made of very clene towe / or of fyne clowtes, or cotton, or of quyll of bras or syluer hollowe, as to the nosethyrlles for to haue ayre, or in depe woundes that the rottennes reclose nat but come out. Other are made to enlarge the orifyces of the woundes / & they be made of sponges harde wrythen or of Gencyan rotes.

¶Thus endeth the thyrde treaty of this present questyonary.

¶Here begynneth the fourth treaty of this present questyonary / in conteynynge. iiij. partycles. In the fyrste partycle is moued & solued certayne questyons and dyffycultees vpon the maner of bledynge.

¶Demaunde.

What is bledyng or blode lettynge? Answere. Dyuers Auctours haue gyuen dyuers diffynycions of bledynge. Arnolde of the newe towne in his boke of partyculer operacyon that bledynge is sayd vpon of veynes / by the

whiche incysyon the blode euacueth and the hu-
mours that rēne in the veynes with ꝑ blode. And
Auycen in his fyrste fen, of the fyrste boke of his
canon sayth/ that bledynge is an vnyuersall eua-
cuacyon of emptyeng the multitude of humours.
And in the thyrde boke of the sayde canon he hath
dyffyned that it connue euacuacyon of humours.
And Galyen vpon the syxth artycle of the affoe of
Ypocras vpon this canon. Quecunqꝫ flōmia. ꝛc.
sayth that it is the comyn helpe of pluresy. ¶ De-
maunde. What euacuacion is moste sureste & leaste
daungerous/eyther the lettynge blode or the me-
dycyne laxatyke? Answere. After Galyen in his ly-
tell boke that he made of blode lettynge/that let-
tyng of blode is the leaste daungerous/for it is re-
straynt whan we wyll, and nat the medycyne/ for
after that it is ones taken it wyll do ꝑ operacyon.
¶ Demaunde. For howe many intencions be the
bledyngꝭ made? Answere. For. vj. The fyrste is for
to purge/ and of this intencyon sayeth Galyen in
the thyrde of his Terapentycke that euacuacyon
for the obiect regardeth all onely ꝑ replexion. The
seconde intencyon that bledynge is made is for to
dyuerte, and this intencion putteth Galyen in the
seconde boke of blode lettynge/ it is somtyme an-
tyspatye/that is to say dyuersyue/ and this decla-
reth Galyen in ꝑ fyfth boke of his Terapentycke/
as the flux of blode at the nose of the ryght nose-
thyrlle, is restraynte by the bledynge of the ryght
arme. And whan the lefte nosethyrlle bledeth the

blode

blode lettynge of the lefte arme reſtrayneth it/ for the diuerſion of the blode that for the blode lettynge taketh another way / and tourneth in to other places than at ꝑ noſe. And this lykewyſe ſheweth vs Ypocras in ꝑ fyfth partycle of his affor/ where he ſayth that yf the hynder parte of the heade dyd ake/ ꝑ the ſouerayne remedy is to make the ryght veyne of the foreheade be opened / and nat onely for the euacuacyon that is made by the bledynge, but lykewyſe for the antiſpaſe and diuerſion. The thyrde intencyon wherfore bledyng is made is for to attray as Galyen declareth in the boke aboue-ſayde of blode lettynge. Yf we wyll cauſe the menſtrues of women to come we cauſe the ſophyneſs of the fete to be opened/nyghe to ꝑ tyme that they ſhulde come / or elſ we apply to them bentoſes w̄ ſcarfycacyons in the nether partyes. The fourth intencyon wherfore lettynge of blode is made is for to alter/as ſayth Galyen in the fourth boke of his Terapentycke / and vpon the fyfte artycle of the affor / that blode lettynge vnto Lipothomie/ that is to ſay vnto faylynge of the hert, ſodaynly coleth all the body/and reſtrayneth the feuer as yf it hadde ſlayne it. The ſyxthe intencyon is for to preſerue/and this intencyon declareth Galyen in the ſaid boke of blode lettynge, and on the ſyxte of affor, vpon this affor / that to who ſoeuer ꝑ blode lettynge is good & conuenable where as he ſayeth that many dyſpoſe to periplemonie and ſpyttynge of blode, to quynſeeſ, to eppleme, and appoplexy

were preserued of the said inconuenyentes/by lettynge of blode at the sprynge tyme. The syxte intencyon is for to lyghten nature/as Galyen declareth in the eleuenth boke of his Terapeutycke the xv.chapytre,towarde the myddes of the said chapytre/sayeng that it is than better to cut ẏ veyne, nat onely for the feuers synocalles/ but also in all the other that ar of rotten humours/and to them that haue aege and suffysaũt strength therto. For nature dyspensed ouer all the body is lyghtned by cause ẏ the thynge that greued it is taken away/ as a great burden lessened and made lyght. The rest it dygereth that ẏ oughte to be dygered / and dyuyde that ẏ ought to be dyuyded/and retourne to kyndly operacyons. ¶ Demaunde. What be they that may well bere the lettynge of blode? Answere. To this questyon Galyen in the boke aboue sayd of blode lettyng sayth that it is they that are robust and stronge / and that haue byg and large veynes/and that be nat to leane, to whyte, & tender. And contraryly the other may scantly suffre it for they haue but lytell blode / and theyr flesshe is largely enaporable. ¶ Demaunde. What folke suffreth nat blode lettynges? Answere. It is they that are of contrary dysposycyons to the dysposycyons aforesayde / as whytely coloured and leane folkes,or ouer fat and weyke,ẏ haue streyt veynes and tendre folke/ & specyally lytell chyldren afore. xv.yeres/ and olde folke after lxx.yeares / yf it be nat by great nede and with great cautele / and he

that

that be nat wont to be letten blode, and they that
hane weyke stomackes / and haue flux of the bely
dyatryt / and people gullyng, fraungyng, and dzon
kerdes, & women with chylde, chyefly in the fyrste
and last monethes / as vnto. iiij. monethes / and af
ter. viij. monethes vnto the ende / and women ha=
uynge theyr floures, and Rasis in his fourth boke
of his Almansor putteth to them that hane fasted
and suffred hunger. The fleumatykes, & them that
are wont to diseases of colde maladyes. And those
that dwelleth in very colde regyons, or behement
hote. ¶ Demaunde. Howe many and what veynes
are to be let blode in the body of mankynde? An=
swere. As Haly sayeth in the nynth sermon of the
seconde parte of his boke / de regali dispositione /
there be xxviij. Of the whiche there be. xij. amyd
the armes / that is to wyte two medyans, two ce=
phalykes, two basilykes, two assellores, two cuby=
talles, and two seynalles. And in the heade there
be. xiij. That is two behynde the eares, two in the
angles of ỹ eyes, two organykes, two on the sũne
of the heade, one on the forehead, one on the hyn
dre parte of the heade, one on the nose, and two vn
der the tongue. And there be. viij. in the fete, two
on the knees, two sophenes, two seyatykes, and
two at the ancles. Howbeit Albucrosus putteth
in all but. xxb. That is to wyt. xb. in the heade. b.
in the armes, and. b. in the legges. ¶ Demaunde.
Is it lefull and conuenable to let blode on the ar=
teres? Answere. Yea, howbeit it is very doubtfull /

and yet may ye let blode at the arteres of the tem
ples and behynde the eares. ¶Demaunde. Howe
ought the arteres to be opened? Answere. It is
better to cut them thorowe then otherwyse. ¶De
maunde. In howe many maners ought ỹ veynes
to be opened? Answere. After thre maners, that is
to wyt the cõmon veynes be cut in length, the par
tycules ouerthwart / and are cut thorowe and be
canteryled. ¶Demaũde. In what quãtyte ought
the blode to purge by the blode lettyng? Answere,
It is nat possyble to measure the blode lettynges
by certayne rule / for all medycynall euacuacyons
ben coniecturatyues as Galyen sayeth in his fore
sayd boke, and in his seconde boke of his Terapen
tyke. Howebeit Arnolde of de villa noua the newe
towne after the doctryne of Ypocras measureth
it by coniecturacyon / sayeng that in blode lettyn
ge is nat to be consydered the quanty of the blode
all onely / but also must be consydered ỹ tyme, the
regyon, the aege, and the dysease. ¶Demaunde.
Which of the sayd consyderations that ought to
be had to measure the quantyte of the bledyng be
moste necessarye / and that ought synguleriy to be
consydered? Answere. There be two amonge the
other / that is the strength of the malady, and the
vertue / for yf the malady be great and the neces-
syte and the vertue be stronge, a greate bledynge
ought to be made for one tyme. And yf the vertue
be weyke and the necessyte greate / it ought nat to
be done so moche at one tyme / but ought for to be
withdrawen

withdrawen & taken away at two or thre tymes/ after as the vertue may suffre at once. And this to do oughte to be consydered the poulce / and whan it is seen that it alyeneth to vnequalyte/ and that it minissheth the veyne ought to be stopped. Thus lykewyse ought to be consydered the colour/ for yf it chaunge to better disposicion & colour/it ought to be stopped. As it appereth by Galyen in ẏ fyfthe boke of sharpe dyseases. And the great bledyng after Galyen and Auycen is of two pounde/and the least of halfe a pounde/ & the meane of one poũde.

¶ Demaunde. At what houre/and at what tyme oughte the bledynge to be made? Answere. At all tymes necessarye and constraynte. The tyme constraynte is the tyme whan the bledynge ought to be made/and can nat be in any wyse taryed/without more daunger whereunto ought nat totally to be regarded in thynges that shulde hyndre or let it / yf the lettynge were nat so greate (as sayeth Bernard of Gordon) ẏ there myght ensue greater inconuenyence. In suche case it may be correcte & tourned to some other euacuacyon/ as in a chylde that hath a feuer synocall in stede of lettyng blode to be boxed. Howebeit that Auynzar let his sone blede that was but thre yeres olde, & healed hym. Auerois recounteth in the seuenth boke of his collyget, in speakynge of this tyme, and this houre, at all tymes, and at all houres, as well by nyght as day, and ought to let blode without any delay. The tyme chosen is the tyme conuenable to do it/

after

after the instaunce of the bodyes aboue / and the dyspolycyons belowe / as to the dyspolynge of the bodyes. That is to wyt that the mone haue good lyght / as of. bij. ix. or. xj. dayes in encreasyng, or of xbij. xix. or. xxj. in wanynge / and neyther be in coniunction nor oppolycyon / & that she be in a good place, and good sygne / & fre of all yll sygnes. And mayster Arnolde de billa noua sayeth in his assor. That to let blode is best aboute the myddes of the thyrde quadre / bycause that than be but lytell condensed, no rennmatizanted. And the salernytans do chuse the bledynge at dyuers houres / after that at dyuers houres the humours haue theyr courss. Neuertheles it is to be noted as touchynge these thynges that are sayde / that there where as the two influences may nat both togyder ouercome. The Phisycyen or Cyrurgyen ought soneste to sey at that ỹ is best knowen vnto hym / that is to the influence here beneth / whiche is effecte of the dyspolycyon aboue. Demaunde. Howe many and what condycyons ought the workeman to haue that wyll dyspose hym to let blode? Answere. He ought to haue foure condycyons. Fyrste he ought to be yonge, vertuous and stronge / so that he be nat caduke nor shakynge of his handes. The seconde is that he ought to be of good sight, that he maye well dyscerne the veynes on ỹ places where they be. The thyrde is that he ought to be accustomed for to do it. The fourthe that he ought to be furnysshed of bendes and cotton / and red powdre /

bycause

bycause that he may ouerceast emorogie yf it hap to come. ¶ Demaside. What ought to be the maner to let blode? Answere. Fyrste he ought to rub the place well all about that he wyll let blode/and than he ought to take a lyst or a gyrdel wherwith he must bynde the membre hygher than the place where he wyll make the openynge. And than he ought well to holde the place where the veynes is that he wyll open/ and seke it with the ende of his fynger/and than open it softely/and pearce it nat thorowe/but ought to reyse somwhat the poynte of the launcet vpwarde for feare to hurt ẏ artere or the synewe / and his euacuacyon thus suffycyently done, to take awaye the gyrdell that it was bounde w/ and dylygently close the wounde with a lytell cotton and bende it. ¶ Demaunde. Howe ought he to be gouerned that wyll be letten blode before he do blede/and after that he hath bled. Answere. To the fyrste demaside I say or he be letten blode/ yf he doubte that the blode be grosse / or in colde wether as in wynter/he ought to walke a lytell and trauayle/or be bayned the day afore/specyally yf he shulde blede at any lytell veyne of the handes or fete. And yf ẏ veynes as yet appere nat wel, a day before he must haue a plaster of leueyne And yf he doubte of his strengthe that he were to weyke / or he blede gyue hym a tosse with wyne/ & than procede and make hym blede fyttynge yf he be stronge. Yf he be weyke let hym fyt in his bedde somwhat reysed. To the seconde demaunde howe

 he ought

he ought to be gouerned whan actually he is let blode. Fyrste yf he haue rynges or stones that haue specyall vertues for to staunche that he leaue them of. And than whan ẏ opening is made gyue hym a staffe in his hande/ and that he remoue his fyngers and coughe/ and that he be a lytel stryken on the hande and sholdres. And yf the wether be colde/ or that ye doubt that the blode be to grosse, or that ye make fecōdacyon/ ye must make an ope nynge longe ynoughe. And in wether/ and opposyte dysposycyon ye must make it lesser/ and yf the vertue be weyke ye must haue colde water all redy for to rubbe hym. And make hym other thynges that are accustomed to be made for faylyng of the hert, yf his herte do faynte. As to the thyrde questyon, howe he ought to be gouerned after the bledynge/ I say that yf for the bledynge he chaufe, ye must gyue hym some of a pomgarnade to eate w̄ a lytell colde water, by ẏ counceyll of Galyen/ and yf he be nat chauffed gyue sauge leues wet in wyne. And then lye hym vpryght vpon a bedde declynyng somwhat on the syde that he hath blede on/ and close the dore and the wyndowes/ so that by ouer moche light his eyen be nat troubled. And an houre after, (nat before) let hym eate temperatly & nat gredyly/ & let his meate be of good substaūce and qualyte/ and that it engendre good blode and rectify the yl yf any be, and let his drynke be more than his meate/ but nat so moche as he is wonte. And yf he be accustomed to slepe. ij. or. iij. houres/

after

after let hym slepe a lytell. Howebrit Auycen for-
byddeth holly the slepynge soone after lettynge of
blode/for the cōfraction that than after ensue in
the membres / & that the pacyent take good hede
that his beyne open nat agayne/ and he ought to
kepe this rule thre dayes after. ¶ Demaunde. Is
the Cyrurgyen bounde to haue the knowledge of
the blode that is drawen? Answere. No, but the
beholdynge of the said blode belongeth to Physy-
cyens. Neuerthelesse for to comforte hym ẏ hath
bled/ & to reioyce hym he oughte to loke on it, and
tell hym that his bledynge was good / for ẏ blode
that is drawen was good/and that is better that
is remayned, and yf it be yll it was a good bleding
for hym. ¶ Demaunde. If the Cyrurgyen wolde
haue the knowlege of the blode ẏ he hath drawen
by the blode lettynge / howe shall he dyscerne the
good from the bad? Answere. For the good is it
that in his substaunce is neyther to thycke nor to
thynne, and that is frangyble/ and in his coloure
is redde. In odoure pure, and in sauour swete and
amyable/and the yll blode is it that is deuoyde of
the sayde condicyons, as the coleryke ẏ is to thyñe
and yelowe and bytter/and is sharp in smell. And
the melancolyke blode is thycke and blacke, or ye-
lowysshe drawynge to dymme, & aygre in sauour.
And the blode flewmatyke is thycke and gleymy/
and whyte in colour, and swete in sauour/and the
blode where as is moche water betokeneth that
the pacyent was a good drynker / or that his rey-

nes be feble and weyke. And that that is graueyl-
lous, and of colour and substaunce of asshes / be-
tokeneth that he is a lazar / & the blode blacke and
asshy is yll, & betokeneth corrupcyon of humours /
and dyspolycyon to feuers and appostumes / and
euyl pustule & blaynes. And ꝑ which is thycke / and
the skynne ouer stronge, so ꝑ scantly it wyll bzeke /
sygnyfyeth dispolycyon to opilacions. And ꝑ blode
that hath the colour of greas and blode, sygny-
fyeth coldnesse, oz ouer great heate and adustyon.
Of the which thou shalt knowe the dyfference by
the behauyng of the body. And the blode that can
nat congele, signifyeth that he is waxen colde and
vnnatural. And that that congeleth in competent
tyme, as in halfe an houre, sygnyfyeth that he is
naturall. And of all these maners and sygnyfyca-
cyons it is very good foz the Cyzurgyen to cal the
Phylycyens bycause of parfyte knowledge.

Here endeth the fyrste partycule
of this treatyse.

And here begynneth the seconde
partycule wherin is moued and
alloyled certayne questyons
and dyffycultees vpon
the maner of vento
synge oz box-
ynge.

Demaunde.

¶ Demaunde.

What is ventosyng. Answere. It is the puttynge of boxes vpon any membre for to expuls the mater betwene the skynne and the fiesshe. ¶ Demaũde, What are vẽtoses? Answere. Ventose is an instrument made in maner of a boxe with a streyt necke and a wyde bely. ¶ Demaũde. Wher of ought ventoses to be made? Answere. After Albucrasis they be made of thre thynges. Some of hornes, some of glasse, and some of brasse. ¶ Demaunde. Howe many fourmes is there for to vse ventoses/ and what is theyr effectes? Answere. Some be with garsynge/ and other without scaryfycacyon. Those that be done without scaryfycacyon draweth the mater out felyng, and ẏ other contraryly. ¶ Demaunde. What dyfference is betwene euacuacions done by blode lettynge, by ventosynge, and by snayles blode sowkers? Answere. The moste dyfference is of blode lettynge/ for it draweth the blode deper than the boxynge or the snayles/ and the snayles deper than the ventoses/ whiche proprely draweth but betwene the skynne and the fiesshe. And therfore Auycen sayeth ẏ they purge more the thynne blode than the thycke/ and more the vpperest than the nether. ¶ Demaunde. For howe many and for what intencyons are ventoses applicate with garsing vpon a mans body? Answere. For .xij. intencyons. Some generall,

 and

and some ptyculer. The generall is made to clense sensybly / and haue the place of a blode lettynge / whan blode lettynge dare nat be done for dyuers thynges that letteth blode lettyng as in a chylde of .xiiij. yere olde, & in aged folke aboue .lxx. yeres. And for this cause Auycen calleth vētoses curates of ꝑ beynes. The .bij. intencyons wherby the sayde ventoses is applyed, is taken of the places ꝑ they be sette to. The fyrste is to purge the mater of the heade, and the partyes therof / and therfore they are applyed in the nawpe of the necke, and kepeth the place of the cephalyke bledynge. And therfore they be good for the dyseases of the eyes, to the infections of the face, and stynkynge of the mouth. The seconde intencyon is for to clense the spyrytual maters / and therfore they must be applied betwene the shuldres / & kepeth the meane for blode lettynge of the medyan / and therfore they be conferent to the dyseases of alma, palsye, & spettynge of blode. The thyrde intencion is to empty the mater that is conteyned in the nutrytyfe membres / and therfore shulde they be applyed to the raynes and to the loynes / and there they take the place of basilica / & therfore they auayle to the opplatyons apostumes, and dolour of the lyuer of the reynes, and stabbes of all the body. The fourth intencion is that it is applied in the myddes of the arme, for the ache & paynes of the parties therof. The fyfth intencyon is for that it is applyed in the myddes of the thyghes and the legges nygh to the ankles,

and

and applyed there is in the stede of the blode lettyn
ge of the sophynes/and therfore they prouoke the
floures to women/and causeth them to pysse, and
easeth the paynes of the matryce and the bladder,
and cōfereth to the gowte of the fete & euyll sores.
¶ Demaunde. For howe many/ and for what in-
tencyons the ventoses applyed without scarifica-
cyon? Answere. But for one generall intencyon/
and for .xi. partyculers. The intencyon general is
for to drawe, and the particulers do vary after the
places that they be applyed to. The fyrste place is
vpon the ypocondres to reduce & dyuert the blode
of the nosethrylles after Galyen in the fyfth of his
Terapentyke sayenge that whan the ryght nose-
thryll doth blede, for to staunche it ẏ ventose must
be applyed vpon the lyuer/and whan one bledeth
at the left nosethryll it must be applyed on ẏ mylt.
The seconde place where they be applyed is vnder
the brestes for to staunche and dyuerte the floures
of women, as Ypocras sayth in ẏ fyfth of his affo,
and as Galyen declareth in the begynnynge. The
thyrde place where they ought to be applyed is on
the interyour parte of the heade for to reyse the
euela/& to staunche the rewme. For to drawe the
depe mater outwarde as Galyen declareth in the
xiij. boke of his Terapentycke/ and for that cause
they be often applyed vpon ẏ appostumes that be
in the clensyng-places/the which Auycen byddeth
to be drawen out asmoche as maye be. Lykewyse
they be applyed for ẏ same cause vpon ẏ thyghes/
for

for to prouoke floures in women. And also nyghe to the appostumes of the ioyntes / to wdrawe & deffende that the sayde appostumes do nat brede / and to put ferof the humours fro ỹ sayde ioyntes. The fourth place to apply them is vpon the bre-dyng of synewes, in pally, for to heat them as Auycen sayeth in the thyrde boke of his Canon in the Chaptour of pally. And Galyen in the thyrde boke of ỹ interyours, where as he proueth agaynst Ar-chygenes that the brayne is pryncyple and begyn-nynge of the vertue anymall. The fyfth place to apply ventoses is vpon the bely in colyke passyon, for to resolue and vnuapen the bētosite, and cease the payne. The.vi.place is vpon the mattyce, and vpon the bowelles for to reduce and withdrawe them to theyr places, as Auycen sayth in his thyr-de canon. The.vii.place is vpon the rybbes & lyke bones for to reduce and retourne them in to theyr places, whan they are broken or dysioynted. The. viii.place is vpon the wayes and poores wherby the bryne passeth from the reynes to the bladder / as Auycen sayth in the thyrde boke of his Canon. The.ix.place is vpon the eares & gappes of depe woundes, for to drawe out the fylth or other noy-aunce yf there were any. The.x.place is vpon the necke for to enlarge the wayes of the breth and of the meate. The.xi.place to apply ventoses is vpon venymous bytyng, and blaynes to drawe out the thycke venym. Demaunde. Howe ought they to gouerned that must be ventosed before & after it?

Answere.

Answere. To the fyrste answereth Galyen in the thyrde boke of the cretyke dayes, and the same proueth Albumazer ī his great introductory that the chosen dayes for to applye ventoses is whan the moone is ful & nat in the wane. For as the moone encreaseth in lyghte / lykewyse encreaseth the humours within the body / and as it waneth so decreaseth ẏ humours & withdrawe them inwarde. And therwith it ought to be an australl day / that is to say hote and moyste / and the ventoses ought to be plyed fro two of the clocke vnto thre. And after ẏ intencyons of doctours / fyrste ẏ place ought to be bathed and fomented (whiche shulde be ventosed) with warme water yf the blode be thycke / but yf it be thynne it is nat nede at all, for it shuld be daunger of to moche resolucyon / and that the strength shuld weyken. And it is to note / that neuer scarifieng ought to be made but fyrst ye must put to the ventose dyre, bycause the blode must be drawen or it be boyded. As to the seconde question it is to be noted as is afore spoken that there be two maners of ventoses. Some be of horne / and some of glas. They of horne are applied in sucksynge. They of glas with towe put in to the ventose / and fyre in the twoe and layde on the flesshe / than the fyre quencheth where the ventose taketh. Or after Albucrasis / take a lytell candell of waxe and gyue it a lytel fley belowe that it may holde ryght vpon the flesshe, and lyght it, than set on the ventose, and the candell wyll quenche and the ventose

take holde. And the Cyrurgyen oughte with his handes to rubbe all aboute the place to moue the blode to it. As to the thyrde questyon after that ye haue applyed and set to the said ventose by two or thre tymes yf it be nede whan it is taken away ye ought to make certayne scarysycacyons very depe with the rasour/and than wype and drye the blody place/ and than ones agayne set to the ventose as ye dyd before/and kepe it on halfe an houre tyll it be halfe full of blode, and then take it away and wype the place, and set it on agayne, and holde it there more or lesse tyll ye haue sufficyently halfe a pounde of blode, or to a pounde, after the tenour of the strength the quantyte of the replecyon. And yf after the fyrste appolycyon after the scarysycacion yf it blede nat wel rub the place to the mouth of the ventose, or gyue it small fyllyps with your nayle/ and garse it a newe that it may blede well/ and whan it hath ben ventosed wype and drye the place / and than anoynte it with oyle of Roses or other oyntement to mytygate the smert / and gouerne the pacyent as is afore sayde of them to be letten blode. ¶ Demaunde. Shal they be set vpon brestes of women or other softe place? Answere. Nay, for daunger that it do nat entre to depe in quantyte, & may nat be had agayne. ¶ Demaũde, yf the ventoses wyl nat hold whan they be set on, what ought ỹ Cyrurgyen do to make them faste? Answere. He must bath and foment the place all about with warme water in such wyse & so longe

that

that the eyre entre nat. ¶ Demaunde. Is it nede full for to contynue & kepe them longe? Answere. No, specyally aboute the pryncipal membres that are the mynes of strength / for behynde the necke they hurte the mynde / and behynde the shuldres they anoy the herte / & in the ryght ypocondre they noye the lyuer.

¶ Thus endeth the seconde partycule of this treatyse.

¶ Here begynneth the thyrde partycule of this treatyse / Where as be moued and assoyled some dyffycultees & questyons vpon the maner to apply blode souckers or horse leches.

¶ Demaunde.

Wherfore are horse leaches applyed? Answere. For to vnderstande ẏ solucyon of this questyon is to be noted what horse leches be. They ar wel knowen to be certayne lytell blacke wormes lyke to Myce tayles and haue small yelowe streykes on theyr backes somwhat brownysshe vn

der the bely / and to the queſtion they are put and applyed to drawe or ſoucke as is beforeſaid. ¶ De maũde. Whiche are the blode ſuckers that ought to be choſen / and which are holſome / and whiche are daungerous and oughte nat to be applyed in any wyſe? Anſwere. They that be good are feũde in clere waters / and they that be of a lothſome colour with great heades, and that be rotten, and founde in noughty waters be daungerous, euyll, and benymous. ¶ Demaunde. To what bodyes and to what membres ought they to be applyed? Anſwere. They ought onely to be applyed in bodyes voyde of replecyon / for in catechymyke bodyes and replete they ought neuer to be applicate as touchynge the places and membres that they oughte to be put to / they are applyed but onely to ſuche places as ventoſes can nat be ſet, as to ſynewes, in the lyppes, gũmes, & in places drye and ſcarce of fleſſhe, as the fyngers and ioyntes. And Thedoryc wylleth that ſomtyme they be ſet vpon apoſtumes of the clenſynge places, whiche are of dyffycyle curacyon and maturacyon / & ſome wyll haue them ſet on emoroydes for to open them. ¶ Demaũde. In howe many maladyes are blode ſuckers good? Anſwere. Auycen ſayeth ꝑ they be good to ſcabbes, to emoroydes, and to apoſtumes of the clenſynge places as it is ſayd. ¶ Demaũde. Howe ſhulde blode ſuckers be applyed? Anſwere. They ought nat to be applied whan they are new taken / but kept in freſſhe clere water all a day tyll they

they haue purged of all that was in theyr belyes. And than rub the place that ye wyll put theym to tyll it do wexe ruddy / and wasshe it or anoynte it with a lytell blode, or garle it with a rasoure that some blode yssue / & than put them to with a rede or your handes / and put them in two or thre places as nede shall be. And whan they haue wel sucked and drawen tyll they be full, they wyll fall of by them selfe / or els put a lytell byneygre on theyr heades, or whyte salte, or aloes, or seperate theym with a horse heare or a fyne threde. ¶ Demande. Howe shall the place be ordred after that they are fallen of? Answere. Rub and wasshe it with salt and byneygre. ¶ Demaũde. Yf after thertraction and fall of the worme there folowe emorrogie or to great flux of blode, what ought the Cyrurgyen to do? Answere. To staunche it with a playster of Bolarmynyke galles, balastye, & other that staũche blode. ¶ Demaunde. Howe ought he to be ruled that hath ben blode sucked after that they ar fallen of? Answere. He ought to be ordred as they that be let blode, as it is wrytten in ỳ fyrste partycle of this treatyse / and he ought to take tryacle for doubte of ventosytees that blode suckers do brede.

¶ Thus endeth the thyrde partycle of this present treatyse.

¶ Here foloweth the fourthe partycle/ Where as be moued and soyled other dyffycultees touchyng the maner of canterisynge or searynge.

¶ Demaunde.

What is canterysacyon? Answere, It is an operacyon made wͭ fyre artyfycyally in ẏ body of man for certayne vtylytees. ¶ Demaunde. Howe many maners of Canteres be there? Answere. Two maners Some are actualles and they appere sodeynly in effecte, as they that are made wͭ instrumentes of metall, and brennynge/ or with the rote of Arystologie, or of Affodylles that are sore hette, or with water, or with sethyng oyle layde to the place, cōnyngly & nat at aduenture. Other are potencyall whose operacions are nat so sensible nor so sodayne, but appereth afterward as they that be made with brēning or ruptycke medecines. And there is two maners of theym. Some are of stronge oppressyon, and maketh scarres as lyme & sope and anacardus. Some other thyrleth more lyghtly and make no scarres, but blysters as canterides, flāmule, and pantalupina. ¶ Demaūde. Whiche canteres are the surest, the actualles, or the potencyalles? Answere, The actualles, bycause ẏ action of fyre is moste simple. And also it hurteth lesse the nexte partyes, and pryncypall membres than the

action

action of rupture / for it is greatly suspecte to the pryncipall membres / and therfore it ought nat to be applyed, but yf case be that the pacyente were faynte herted and durst nat abyde the fyre / and in case that ye wolde apply canteres lastly and for to purge / for in suche case the rupture for the payne that it maketh and for the byg fear that it leueth, and in weykynge of ỳ place is cause of bygger flux of blode. ¶ Demaside. Which is moste profytable to make actual canteres with golde or with yren: Answere. In pryncypall and tendre membres, as the eyes it is better to do it with golde than with yren. Howbeit in other mẽbres it is more behoue full to do it with yron as sayth Albu. For the fyre may be better esteemed in ỳ yren than in the golde or in syluer bicause of theyr colours, but yf it were a goldsmyth that is wonte therto. ¶ Demaunde. yf actuall canteres be necessarye, and to whome, and wherwith: Answere, Fyrste they be necessary to conserue helth and to heale diseases, and kepeth the rowme of profytable purgynges, as blode letynges, and clensynge by medycyns laxatyues, in suche that may nat suffre them. And the rest that remayneth after the purgynges it correcteth in great and strong dyseases, where as it is wonte to be gyuen. Secondly they be necessary and conuenable to be gyuen in all dyspolycyons of maladyes / and specyall in materyal maladyes, sauf in suche as are hote and dryc / wherin they do many euylles / and that it is true that they be profytable

in the

in the other fyrste dyspolycyons, and colde dyspoly cyons and moyste, in as moche as it contraryeth them holly. Thyrdly in hote and moyste dyspoly= cyons in which suppose that holly they do nat con trary, neuertheleſſe they contrary accydentally/in as moche as it voydeth the cauſe of the maladye. Howebeit it is to be noted that ſuppoſe a cantere be a profitable remedy & very conuenable, yet it is nat nowe adayes ſo moche in vſe as it was wont to be for the abuſers of the arte and that exercy= ſed it, the whiche indyfferently and in all dyſpoly= cions, that is to wyt in replection or otherwyſe ap ply them. And it is euyll done/& many euylles fo= loweth therby. And therfore good Cyrurgyen be= ware ryght well, that in a perſone ful of humours good or bad neuer to apply Cantere without pre= cedent purgacion. ¶ Demaunde. For howe many and what vtylytees are canteres made and ordey ned? Anſwere. For. vj. vtylytees. The fyrſte to com forte the membres, for they chaufe and drye the membres that were dulled with colde and humy= dyte. And therfore Galyen ſayeth of the auctoryte of Ypocras, that the drye thynge is nereſt the hole thynge/and the moyſte thynge ferdeſt of. The ſe= conde vtylite is to withſtande & deffende the mem bre from corruption. And therfore Auycen in his fourth boke cõmaundeth them to be done rounde aboute the eſtiomenes lores ſpredyng or compaſ= ſynge, and to corrupte bones. The thyrde vtylyte that Auycen putteth is to reſolue the coarted ma=

ters

ters in any membre / and therfore byddeth Albu-
crasis and Haly abbas that they be applied to the
paynes of the ioyntes, & great doloure of ẏ heade.
The fourthe vtylyte is to staunche the blode, as
Auycen putteth, and Galyen in the fyfth of Tera-
pentyc/bycause they make scarre. The fyfth vty-
lyte is purging olde fluxes as the eyes, & of all the
body, & this vtilite putteth Arnolde of billenensis.
And for that cause be the cetons & canteres done
(behynde the necke,) and in the fontenelles of the
lacertes where as one is deuyded from the other)
vnder the sayd lacertes a two or thre fyngers fro
the ioyntes. The syxth vtylyte that Galyen put-
teth is to entrebreake, and intercyde the matter.
And for that cause are the vcynes of the temples
canterysed/ bycause that the mater rēne nat in to
the eyen/and in ruptures that the bowelles shall
nat descende, and in the cyrcuyt and next places to
wycked sores. And of this vtylyte Arnolde of bylle.
maketh an afforysme/ where he sayeth ẏ the ren-
nynge can nat be diuerted nor yssue kyndly/ & that
his abiden may be cōpetently clensed by canteres.
The. vij. vtylite is for to drawe out the superfluy-
tees. This vtylite the cōmon vsage approueth by
operacyon of apostumes by canteres, and by cut-
tynge of kyrnelles, & extyrpacyon of flesshe quycke
or deade. ¶ Demaūde. Which are the places and
partycle of actual canteres? Answere. After men
of this tyme there be. viij. The fyrste is applyed to
the toppe of the heade wherto the mayster fynger

may reche begynnynge a spanne fro nyghe to the rote of ẏ nose stretching vpwarde/ & the doctours wyll that there ought to be applied a rounde cantere with an oliuare for to resolue the brayne and dyuert the rewpose maters in the subiecte places by lowe/ and some depe them to the bone/ & other case & make bare the fyrste table of the scul. Howe beit Alb. approueth it nat/ and the sayde canteres applyed to the sayd places auayleth to ydlenes, fallynge euyll, paynes of the heade, and to rennynge of the eyes, to ptysyke, and to all rewmes. The seconde place to applye canteres oughte to be in the flesshe of the heade behynde in ẏ noddle. And they ought lykewyse to be applyed rounde with an olyuare/ and auayleth for to heate and conforte the heade in palsy, in tremblynge of lymbes, crampe, and to pale lazery. The thyrde place to apply canteres is on the eye lyddes to correcte them & reyse them/ and is done with a cantere mytilyn in stede of pytche, for to close ẏ holes or places of ẏ drawen heares, to let theym growe agayne/ and ought to be actuall, that is in maner of a nedle. Lykewyse they be applyed to ẏ lachrymalles to consume the superflue flesshe/ and is done with a small actuall cantelayre nygh to the nose, for the fystula, & with a quyll. Lykewyse to ẏ temples with a cantelayre to close the beynes, to staunche the rewme that falleth ouer the eyes. And it is applyed to the nose wt an actuall throughe a quyl or rede for to consume the stynke. The fourth place is for to apply theym

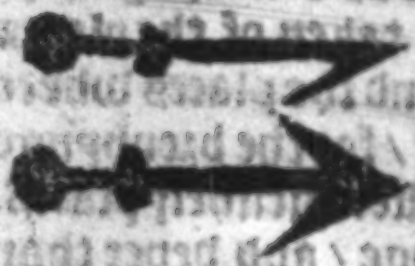
within

within the bnulle for to cut it with a sharpe cantere throughe a quyl. The fyfth place is the necke where as cetons are applied with tonges cetoned or with a nedle cetonned behynde the necke in the pyt/and they are applied to departe the humours that rēne to the eyes/as Lanfrancke sayeth. And other say that they haue sen by experience ỹ rōde canteres applyed to the sayde places & lefte longe open heale the madnes, and the fransy, & furyous. And Galyen in the.xiij. of his Terapentyc sayeth, that a bentose made on the noddle is good helpe for rewmes that descende ouer the eyes / and for the moste helpe so dyd Guydon. The fyrth place is in the fore parte of the necke vnder the chynne (by the counceyll of some mayſters) for to clense ỹ mater of gout rose/& other infections of the face and mouth/and they wyl that there be applyed a cantere with cetons. The seuenth place is on the homoplate vnder the fontelles of the armes thre fyngers fro the ioyntes, where as manyfestly is deuyded the lacert from the lacert with a cantere and rōde clauall with heade and plate pereed. And in the sayde place is applyed inwardly the canteres for remedyes of the face, & fore parte of the necke. And applyed in the sayde place outwardly on the arme, is for dyseases of the heed, and hynder parte of the necke. The.viij. place to applye canteres is on the partyes of the brest or thorax vnder the furcules with a rounde cantere or cetons for dyseale called asma, or shortnesse of brethe, and dyseale of

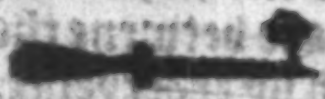
the lungpype. And lykewyse they be applyed vnder the arme holes for the paynes of the sholdres and to clense and appale ꝑ lepry / and lykewyse for the dysease of epimace, or apostumes of the rybbes is openynge made with a knyfe anfall to drawe out the rottēnes / howbeit it is daungerous of the fystule or of death for the weykenes of the herte / by cause of the ayre that thyrleth in at the openynge as Albucrasis sayeth. The.ix. place is on the fore parte of ꝑ bely on the stomacke with rounde canteres, or canteres with cetons, that kepeth it better open, for the dyseases of the stomacke, or on the lyuer, or on the myte, for the dyseases of the fayde membres. And vnder the nauyll for the water of ydropesy. And Albucrasis and Haly do them with clauales, dowble or treble. The.x. place is in the flankes for the rupture, and in the coddes for swellynge of the coddes, and flankes, with ceton / and on the share for the bladder. The.xi. place is behynde on the reynes / and is made with a rounde or clauall cantere. The.xii. place is on the fontynelles vnder ꝑ knee.iiii. fyngers brede, there as the lacert is dyuyded fro the lacert / and is made with rounde clauales with place for the purgacyon of all the body / and the dyseases of the legges. ¶ De maunde. Which are the general vtylytees of canteres potencyalles? Answere. Potencyall canteres are profytable / and serue to suche thynges as the actuales do, sauf that they confort nat as the actuales, but they weyken the membres / ꝛ therefore

fore be they more appropried to empty and dettue the humours, open apostumes, and restrayne flux of blode than the actualles. ¶ Demaūde. Which are the partyculer, and profitable places of potencyal canteres? Answere. Fyrste as touchyng theyr partyculer dtylytees, they are taken of the places where as they are applyed / and the places where as they are applyed ben suche / for the brennynge potencyalles ought to be applied vpon fleshely places, bycause of theyr depe drawynge / and deper than the actuall brennynges. Howbeit they be more grenous in noble membres. And the blysters potencyall canteres be applyed vpon places betwene flesshe and fell, as vnder ỹ chynne, behynde on the necke, in the face, on ỹ ancles, and on the handes, for it holdeth but humours that are betwene the skynne and ỹ flesshe, as it appereth by experyence. ¶ Demaūde. Whiche and howe many be there of actuall canteres, wherto they be vsed, and what shapes haue they? Answere. Dyuers auctours haue vsed and dyscryued the forme or shape of certayne. Wylyam of Saliset diserueth .vj. or .viij. Lanfranc. x. Henry of Mundeuyll .viij. Howbeit of all cōmon canteres Guydon dyscryueth but .vj. whole names & formes folowyth. ¶ The fyrste is called Cultelere (of Coustean) that is a knyfe, and it is of two maners / one is called Dorsall bycause it hath a backe & cutteth but on the one syde / and the other is Insall bycause it is made in maner of a swerde cuttynge on both sydes. And with this

Cultelere be the superfluous fleshes cut, and apostumes are opened, and the sores vlceres rectified. Of the which Culteres the shapes or fourmes are suche as be here figured.



¶ The seconde cantere is named Oliuare bicause it resembleth a kynell of Olyue, as sayeth Haly abbas in his .xx. boke de regali dispositione in the seconde party, and chapyter of doctions of the heade, and nat lyke to Olyue leafe as weened Lanfrancke, Salicet, and Henry. Also his operacyon declareth it, the shape is thus.

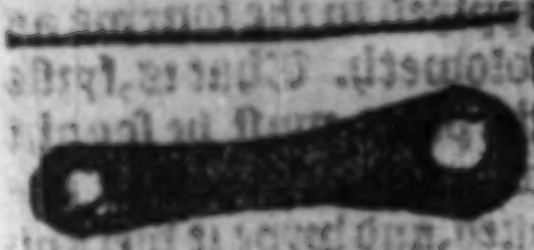


¶ The thyrde Cantere is called Dactelier bycause it is in semblaūce of a Date stone / and it is bygger than is the Olyuare / and the fourme is suche.

¶ The fourth is named punctuall, which hath the poynte sciendze and rounde / & it is of two maners. One is made with a rest or platte, bycause it shall nat perce thorowe the skynne / and with this there be Canteres to the dyseases called knottes in the fou tenelles / and in the armes and legges. The other is playne & longe in maner of a beme of the söne / whiche is applyed with a quylle / The fourmes of them are suche.

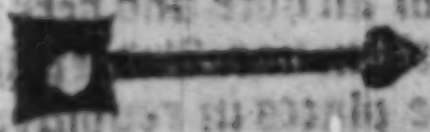
¶ The

¶ The fyfthe is called a cantere subtile wherwith the Cetons are applyed with small tonges brode and perced. And this is lyghter and more durable.



¶ The quyll.

¶ The plate.

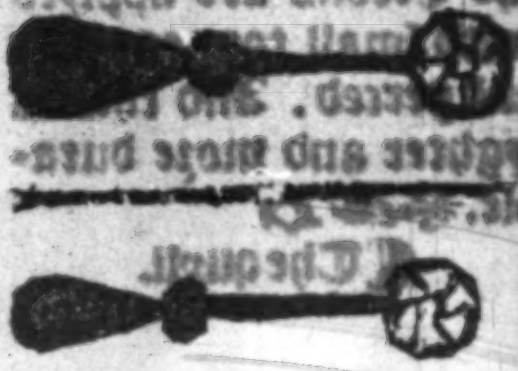


¶ The fourme of the seconde is suche / that the punctualles bycause the name of punctualles do fall often, & haue nede of byndynge more rydeous than these be / the fourme is suche.

¶ The .vj. is called Cyrculare / whiche hath .v. adiutours to make .v. canteres ad nodulum with plate perced of .v. holes after this fourme folowynge.

¶ The tonges.

¶ Demaũde.



¶ Demaunde. Howe and in what maner ought the canteres be applyed? Answere. They ought to be applyed in the fourme as foloweth. That is, fyrste the place must be sought where þ they shall be applied, and wype it wel and drie it, than blysse it, after take your platyne or quyl and apply them all colde/but ye must nat let them lye long/and than gyue the canteres to the worke man that shall applye them all hote and bery flamynge, so þ the pacyent se them nat. And let them be applyed vpon the sayde places in reuolwynge them contynually from one place to another that they cleue nat to the flesshe, tyl the rednes begone. And they muste be harder pressed vpon the bones than on the synewes, and more lyghtly/ and let it be done as oft as nede shall be. ¶ Demaunde. In what tyme, and in what hour ought the canteres to be applyed? Answere. After Galyen in þ thyrde and thyrtene boke of his terapentyke, at all tymes and at all houres as necessyte requyreth/so that the body be clene and nat full of humours. ¶ Demaunde. Howe longe ought they to be kepte open after the canterysyng? Answere. After þ doctryne of Rog. & of those maysters by þ space of. xl. dayes or more, by the space of thre monethes/for that is

the

the laste terme of apostumes as Ypocras sayth in the.vj.partycle of his affozysmes / and seconde of the pzonostyces. And the cause is, foz ỹ vertue con foztatyfe entreth by the canteres by the fozesayde tyme is euapozate, and the place weyked/and also there abydeth replexyon of euyll humours by the sayde openynge. ¶Demaunde. Howe ought the place to be kept open after the canterysynge? Answere. They must be kepte open wt tentes oz knottes of ware, oz with water in the whiche is steped and dyssolued the vertue of Euforbie, oz scamony, oz colloquintida, oz of eleboza, after the kynde of the humour that shall be purged, oz with a pease, oz a nut made of the wood of yuy, oz of Gentian/ and ouer it lay a cole leafe, oz an yuy leafe / & ouer that a lynnen cloth thze dowble, and a platyne of brasse oz laton, oz of syluer bounde theron, and be remoued twyse oz thryse a day. ¶Demaunde. How must they be ozdzed that shal be canterysed? Answere. Thus. Fyzst oz they be canterysed they must be confozted, and to them declare the vtylytees and goodnes that canteres wyll do to them/ and yf it be nede to make to holde hym fast, and to bynde hym well. And after that they be canterised ye must apply on the sayd places oyle of Roses (wt whyte of an egge well beaten togyder and well incozpozate) by the space of foure dayes. And than apply vpon it a maturatife made with butter wel wasshed and vnsalted/and a lytell wheate floure, oz with some other vnctuous thynge and swete

without salte vnto the scar be fallen/ and than to be dressed & healed as vlceres be / saufe onely that yf ye wyl kepe them open for to purge ẏ humours and the vaporous fumes, or that ẏ place had ben opened longe aforehande. For whiche thynge it shulde nat be sure to close it without that it were euacuate by another place, for it shuld be daunger that the humours that were wonte to rēne in the sayde membre shulde remayne within / and that peraduenture it wold deryuate to other membres and do more harme than was before. ¶ Demaūde. Is it of necessyte that after it is closed to open it agayne, yf it be lefull to open it in ẏ same place? Answere. Yes, or in another membre nere to it, or to the next place, as Arnolde of newe towne sayth in his parabolles. ¶ Demaunde. Yf they that be canterised with potenciall canteres may be ordred as they be canterysed w̄ actualles? Answere. Yes saufe that they shal nat be bounde. And also those that blyster make no scarre, whiche must be well applyed, correct, and reprymate of theyr malyces. And after that the blysters be reysed perce theym with cysours or a nedle, and lay a coleworte leafe theron / and couer it with lynnen, and ordre it as ye lyst. And bycause that they be nat blystred nor make no scar thus they fall within. vij. dayes.

¶ Thus endeth this present questyonary made in the honour of almyghty god/ & profyte of yonge studyentes in Cyrurgery/ wyllyng to apply their study in ẏ same arte.

¶ The

¶ The maner to examyne lazares / & to approue lepry meselry / after the myndes of Doctours.

AS Galyen wytnesseth it is greate iniury be it done to man or woman to departe & put away theym that be nat infecte w lepry, nor touched with meselry, & nat beynge lazares. And also it is greate daũger to supporte, haunte, or be with suche as are stryken or dyseased therwith / for it is a contagyous and daũgerous malady. And therfore they that ought to iudge and approue them shulde ryght dylygently beholde theym & considre the vnynoke sygnes and equynokes also. And nat for one onely token gyue theyr sentences / but by many conuenaunces / and specyally vnyuckes. ¶ Fyrste than whan that the approuers come or cal them dyseased to theyr presence for to examyne them, they ought to conforte them with holsome wordes, and tel them that the sayd dysease is penaũce salutary for the saluacion of theyr soules, and byd them to take it pacyently. And that they feare nat to saye the trouth / for yf they were founde lazares it shuld be theyr purgatory in this worlde. For albeit that they were refused of the worlde / yet they were and be chosen of God. &c. And than cause them to swere to say the trouth / and enquyre of them suche thynges as foloweth. ¶ Secondly the examyners ought to en-

quyre of theym by the prymatyke cauſes of lepry. And fyrſte enquyre of them yf there were any of his lygnage that he knewe to be lazares / and ſpecyally theyr faders or moders / for by any other of theyr kynred they ought nat to be lazares / but yf it were by ſome conſtellacion that inflned equally vpon a kynred / and ſpecyally on them that dwelt togyder, and haue one ſelfe maner of lyuynge / as we ſe oftentymes by the tyme of peſtylence, yf any of a kynred be ſtryken or enfect / ꝑ alſo many other as bretherne, and coſyns, or other parentes ſoone after are ſtryken, & yet or they haue be borne. For as Auycen ſayeth in his ſeconde treatyſe the fyrſte fen of the fourth of his Canon in the fyrſte chapyter of rottennes. The fyrſte cauſe of rottennes is meates / and the nourylſhynge that is of euyl qualytees. And for that cauſe yf a chylde be nourylſhed of a woman corrupte and infecte in her humours ought alſo to be infect. And nat all onely yf the mother be a lepreſſe / but let vs beholde alſo ꝑ for the ſayd cauſe by experyence that they beyng conceyued in the tyme that ꝑ woman hath her floures / and that ſhe be nat clene that ſcantly the chylde ſcapeth lepry, or to be ſcalled, or tached with ſuche infecte dyſeaſes / or that he bere ſome tache vpon hym. Alſo yf the father were fecte and in the mater wherof he is compoſed. For as Galyen ſayeth in the fyrſte partycle of the effozyſmes of Ypocras vpon this canon Et qui creſcunt. ¶ The thynges that are dyſſolued of an other thynge neceſſaryly

extendeth

extendeth of the nature of the thyng wherof they ar dissolued. Than ought ye to enquyre yf he hath had ẏ company of any lepresse woman. And yf any lazare had medled with her afore hym and lately/ bycause of the infect mater and contagyous fylth that she hadde receyued of hym. It is to be noted that a woman is nat so daũgerous to be a lepresse to habyte with a lazare, as it shulde be a man to habyte with a lazarous woman, or with one that hath habited newly w̃ a lazare. For all infections remayne in the matryce of the woman, vnto the tyme that they be pourged by theyr floures ⁊ clen sed/ whiche a man can nat do, bycause he hath no receptacle where to holde the sayd ĩmundycytees. ¶ Than ye oughte to enquyre of hym yf he hath had the quartayne feuers / and howe longe syth? For howbeit (sayth Auycen in his fyrste fen of the fyrste boke of his Canon) the feuer quartayne delyuereth a man of euyl melancolyke diseases/ and wyte yf he hath nat had the emorroydes, and syth whan? Lyke reason/ the emorroydes kepeth that he fall nat in to inconuenyence. ¶ Than enquyre hym of his dreames/ ⁊ yf his dremes be nat terryble/ and that he seeth blacke thynges, and deuyls/ suche dreames betoken the melancolyke humour to haue domynyon wherby he is so enclyned. And wyt of hym how he is wont to lyue/ as yf he hath vsed meates with stronge spyce and in great quantyte, and strong wynes, or garlyke, lekes, onyons, and colewortes, olde chese, gotes flesshe, of beares,

of foxes, of mesyl swyne, or salt meates, and of vnclene fysshe all at one table, & yf he haue continued therwith. And also of all maner herbes, and such meates as brenne the blode, and holly consumeth it. Than aske yf he hath had great solycytudes, & chargeable thoughtes that hath dried hym made hym melancolyke. ¶ Than ye ought to beholde and consydre in your selfe of what complexyon he is, aswel naturall as accydentall, for suppose that lepry be a colde disease by incineracio of humours, yet Auycen sayth, the moste aucyent cause of lepry is the euyl complexyon of the lyuer that is so hote and dry that it brēneth the blode & melancolyeth it. ¶ After ỳ the pacient hath ben examyned vpon the fyrste causes that dyspose a persone to be a lazare / he ought to be examyned and approued by the sygnes of lepry aswel equyuocalles as vnyuocalles / and are the sygnes that cōuenyth onely in this dysease / and the equyuocal sygnes conueneth them in dyuers maladyes. ¶ Of the vnyuocall sygnes. Fyrste than in procedynge as it is sayde to the knowlege of the vnyuocal sygnes, in folowing the doctryne of Ypocras in the fyrste boke of ỳ prognostikes sayeng. Primo enim egri facie pnotabis. Fyrste ỳ shalt note ỳ sygnes apperynge in the face for they are the trueste / for all the sygnes vnyuocalles are holden there bicause ỳ in ỳ face amonge al other mēbres of the persone is no greater nombre of spyrytes bicause of the .v. organes of knowlege ỳ is there. That are the hearyng, speakynge,

eynge,

seyng, smellyng, & selynge/ & also it is the bareſt of fleſſhe/ & therfore it is ſooneſt altered of all ỹ other mẽbres/ & at this cauſe Gordon preſerued a man at Montpyllier. x. yeres to be caſt out, agaynſt the intencyon of all other doctours there, becauſe ỹ tokens appered nat in the face, & yet it dyd ouer all the other membres. ¶ Fyrſte than begyñe at the heyght of ỹ heed, & beholde his here & his browes, & plucke at them, & loke yf with ỹ rote they drawe any fleſſhe by the rottẽnes & corrupcyon of theyr fleſſhe. Such by defaute of nouryſſhynge is ſoone ſeen. Item fele wt thy fynger yf his browes be nat graueilous, and ful of graynes, bycauſe that in al lepry the vertue aſſymulatyue defayleth. And for that cauſe whan ỹ nouryſſhing cõmeth to the mẽbres they may nat aſſẽble theym to the mẽbres at all/ & therfore they remayne grayny / the whiche thynge mounteth alway nexte the membres bare of fleſſhe as is the face. Than beholde his eyen yf they be rounde ſperyally to the domeſtyke partye. Alſo lykewyſe yf his eares be rounde & thycke and rugged. Alſo yf his noſethyrlles be wyde outwarde narow wdin & gnawen. Alſo yf his lyppes & gũmes are foule ſtynkyng and corroded. Alſo yf his voyce be horſe, and as he ſpeaketh in ỹ noſe. And alſo yf his brethe and ſweate ſtynke, and all that cõmeth fro hym/ and yf there apere any ſtraytnes of breth as yf wolde querken / and for that cauſe haue the moſt haunte. Alſo yf his loke be ſteyed and horryble in maner of monſter. Theſe ſygnes be vnuocalles

calles that alwaye betoken lepzy / whan they are all oz the moste parte of theym with the equyuocalles as it shall appere / and such sygnes come in lepzy by these causes as Auycen sayeth. The fyrste generacyon of lepzy is in the entrayles, & foz that cause the lunges and lyghtes be hurte / & the pype of the boyce assysteth it, and causeth them to speke as it were in the nose. And foz the rotten and cozrupte fumes ỳ mounte upwarde by the conductes of the brayne, and the heares lessen and fall foz defaute of good fedynge. And they appere in the face and in the brest.

¶ Of the equyuocalles tokens.

The Doctoures put .vj. tokens equyuocalles. The fyrste is hardnes and tuberosyte of the ioyntes outwarde as the armes, legges, handes, and fete, foz the drye mater, that is stopped by melancoly. The seconde is a mozkewe colour & derke foz the blacke melancolyke humoure that cozrupteth the blode. The thyrde is fallynge of heare, spoken of in the bnyuokes. The fourth is wastyng of a brawne, and chyefly of a poulce, so that whan it is pynched it abydeth upzyght by the consūption of the sayde muscle. The fyfth is the insensybylyte of the rotten humours of the outwarde partes ex tremytees, spzedde within them. The .vj. is blacke coperous skal and scabbe in the face, and sozes on the body by rotten humours and cozrupt, ỳ stryue with ỳ euyll fumosytees. The seuenth is graynes bnder ỳ tongue, & behynde the eares / the causes

are

are in the vnyuokes. The.viij.is brēnynge and fe-
lynge of pryckynges ouer all the body. The.ix.is
ruggyshnes of the skynne in maner of a goos, for
the greate drythe of the blode and humours. And
therfore they oughte to be vnclad & water caste on
them/ and loke yf it take and synke in the skyñe by
cause of theyr drythe / where it semeth that they
are anoynted they seme so moche to be fat. The.x.
that they be of yl rule/and are cōmonly begylers.
The.xj.that they haue terryble dremes, as I said
before. The.xij.ẏ they haue weyke poulces. The.
xiij.they haue whyte bryne,thyñe,and asshy. The.
xiiij. theyr blode is blacke and duskysshe, of leady
colour,and sandye/ & to se this it must be wasshen
and streyned.

¶ The maner to let them blode,and to wasshe and strayne it.

Fyloyne sayth, that there must be a great
openynge in the veyne whan they be let
ten blode bycause the thycke blode shuld
nat remayne and the thynne onely come
out. And whan it is drawen,consydre the substaū-
ce and the colour yf it be so as is abouesayde, and
than wasshe it,and passe it through a fayre whyte
cloth/and than loke on the flesshe that abydeth in
the cloute/and yf it be graueylous and troublous
it is a great token. Otherwyse take salte and me-
dle it in the blode, and yf it melte soone. Another

way, take his vryne and vynegre/ and loke yf they wyll myngle togyther. Yet do thus, put some of the blode in to a basyn full of water/ and yf it go downe to the botome lyke meale it is a token that he is a lazare.

¶Then good Cyrurgyen do nat as a folysshe iuge that forthwith gyueth his sentence/ but fyrste or thou gyue it preferre God before thyne eyes/ and consydre dylygently the vnyuocal sygnes and the equyuocalles, and se yf they agree/ but yet neyther iudge a man to be lazarous by the equyuocalles/ nor for one or two of the vnyuocalles/ nor by the least of the pryncypalles/ but there as the vnyuocalles in all or in the moste parte, and of the pryncypalles accorde with ꝑ equyuocalles of the moste parte/ and of the pryncypalles.

FINIS.

¶Thus endeth the maner for to examyne lazares/ and to approue their diseases after the intencyon of Doctours.

Here begynneth the Formularye of the aydes of apostemes and pustules ordeyned at Parys by mayster Guydon of Cayllyac Cyrurgyen and doctour in medycynes at Mount pyllier.

Beause that after the doctryne of Galyen in tertio de ingenio sanitatis lykewyse as of ꝯ workeman is the takynge of the essence of the dysease. Also the scyence of thynges wherof it is gyuen it behoueth that it procede of the same/ Than Antydotary ordynary in the scyence of apostemes wherby the locall remedyes of the same apostemes shall be accomplysshed/ but we must fyrste knowe the matter of the same. And that done may be foũde and chosen the entencyon curatyfe after the natures of them. And I say for certayne that it is ryght and artyficyall waye to worke as it is proued in ꝯ treatyse before alleged. Than I wyll put in this present formularye the knowledge of apostemes & the aydes wherby may be gyuen locall remedyes after the intencyon of Galyen, Rasis, and Auycen, suche as I can comprise in theyr doctryne. And merueyle you nat yf

I haue nat willed to publysshe this wozke, & haue
kepte it secrete. Foz it hath nat ben foz pryde/but
foz certayne reasons which admonysshed me ther
to bycause that the wepons that a man may beat
downe his ennemyes with all ought nat to be put
in to theyz handes. Foz whan one enfozceth his
ennemye wytyngly, it is no mernayle yf he fall in
his owne tourne. Than take this lytell Antydo-
cary in wozth. And that howbeit it cõteyneth but
a lytell/ yf God lende me tyme and gyue me good
foztune I shall perfozce me to make it hole com-
plete. In the whiche shall be gyuen doctryne and
artificial maner foz to ozdre after Rasis, Galyen,
Albucrasis, and Auycen. ¶ And this present trea-
tyse shal haue foure chapytres. The fyrste shal be
of the locall remedyes of hote apostemes. The se-
conde of ỹ local remedyes of pustules. The thyrde
shal be locall remedyes of colde pustules. The. iiij.
shal be of the exitures Rubrica, of ỹ cures of hote
apostemes. ¶ The cure of hote apostemes haue.
iii. intencyons. The fyrste is to egal the mater an-
tecedent. The seconde to gouerne the mater con-
iuncte. And the thyrde is to abate the accydentes.
As of the fyrste and thyrde I holde my peace / but
of the seconde wherby the mater conioynte is go-
uerned is fulfylled by repercussyon at the begyn-
nynge excepte in. x. cases/whiche I leaue as nowe
bycause of bryefnes, & with repercutis & resolutis,
and maduratis, in the encreasyng, and with reso-
lutis in ỹ estate, and ỹ dessicatis in ỹ declynynge.

The

The locall remedyes that fulfyll thentencyon of ẏ begynnynge be of thre fourmes. ¶ The fyrste is Epitheme de Auicena. ℞. succi solatri, succi super vine, aque ros, acete añ. ℥. i. fiat epithema. ¶ The secōde fourme is a playster of Sandal. de auicena. ℞. farine ordei. ℥. i. sandalis rubei psidie, acacie, sumac añ. ℥. ß. Epithema predicta ꝙ sufficit fiat emplastrum. ¶ The thyrde fourme is cerot de. G. that Auycen aloweth/ and is. ℞. Olei ros. ℥. iiij. cere. ℥. i. fiat vnguentum/ and be it wasshed in colde water two or thre tymes.

The locall remedyes that accomplysshe thentencion of thencreasyng ben of. iij. fourmes. ¶ The fyrste is Epithina. ℞. vinum dulce. quart troy. i. aqua ros. aceti añ quar. ß. croci. ℥. ij. infundantur per horam, et coletī / and make epitheme. ¶ The seconde fourme is de volubili of Auycen/ thus. ℞. maluaꝝ. M. i. ros. abscinthij. añ. ℥. ß. farine ordei. ℥. i. olei camomille, aque fabroꝝ, ꝙ sufficit ad decoquendum, fiat emplastrum in sethynge it on the fyre. ¶ The thyrde fourme is Cerot of Camomyll. ℞. olei camomille, olei ros, añ. ℥. ij. cere, ℥. i, fiat vnguentum.

The locall remedyes that accōplysshe the state are of thre fourmes, ¶ The fyrste is de paritaria of mayster Dinus, ℞, paritaria, malue, añ, M, i, camomille aneti fenu greci, siminis lini añ, ℥ ß, olei vini albi, aque fabroꝝ, asmoche as suffiseth

to seth it & make a plaister. ¶ The seconde fourme is diaquilon cōmon made thus. ℞. litargiri lib. ß. olei cōmunis quar. iij. mustilaginis, altee, fenugreci añ quar. ij. fiat emplastrum cum custodia litargiri. ¶ The thyrde fourme is basilicon triafamarcum de. G. made thus. ℞. cere, resine, picis, spice, licij, olei añ. ꝙ sussicit fiat vnguentum. And these two abouesayde haue suche vertues than whan they fynde mater redy to rypenesse they do maturate/and to resolue, they resolue, And the remedyes that accomplysshe thentencyon of the declynacyon, be all thynges dissycatyues and consumynges of the mater/ and specyally dyapalma is moche praysed, and is of, G, in Cathegenis, and is made thus, ℞, auxungie porci veteris, lib, ij, olei antiqui, lib, iij, litargiri, lib, ij, Coperose quart, ß, fiat emplastrum cum spatula de palma viridi, vel cāne, vel iunipero, and apply it.

¶ The seconde chapytre of the local remedyes of hote pustules.

The cure of hote pustules accomplyssheth thre entencyons/but the fyrste two be left. ¶ The thyrde is whiche is egall, The mater antecedent hath two intencyons, and ẏ other is after, before the vlceracyon fyrste ought to be mynystred medycyns that be colde, dyssycatyues, & infrigidatyues, with some repercucyon. And herto is the playster of solatra and farnia order are well alowed / and it belongeth to colerykes. But for certaynte vnto sanguynes is appropriate emplastrum of Arnoglossa

glossa / the fourme wherof is after, G, R, Arno-
glossa, M, i, lentiū quar, i, panis furfuris, quart, s,
ros, aut gallarū, as the faculte of ẏ mater is, ʒ, ß,
and be put with smyth water (as maister pilgrym
sayth, tyll it be thycke, And for the same is ẏ play-
ster of pomo granato of Auycen proued & experte
in the one and other regyment, the fourme therof
is thus, R, pomoꝝ granatorum, ij, seth theym in
veneygre or water acetum put therto. ¶ The go-
uernall accomplysshynge the entencyon after the
vlceracyon is to drye the rottēnesse that is thycke
and flesshy, blody, and vyrulent / and after nede to
deffende the ambulacyon in the one and the other.
¶ The rottēnes dryeth with dyuers dissycatyues
and are made dyuersly after the dyuersyte of the
case to thacomplysshyng of the sayde entencyon in
fyue formes, of the which. ¶ The fyrste is vnguen
tum apostolicoꝝ / of Auycen called venera, and of
Hebemesue / and is called the oyntement of Sar-
razeos that rectyfyeth the euyll vlceres and woū-
des of yll consolydacyon and fystules, The fourme
wherof is, R, cere, resine, armoniaci, añ. ʒ, xxiiij, li
targiri, ʒ, viij, thuris, mirre, galbani, bedellij, Ari-
stologie añ, ʒ, v, florū eris, oppoponaci añ, ʒ, iij, olei
cōmunis, lib. ij, In wynter and sōmer, lib, ij, and
do make an oyntement, ¶ The seconde fourme is
vnguentum Egiptiarū, and is put of Galyen and
Albucrasis / and is stronger, & well proued at Bo-
leyn, where it is vsed, R, florum eris, ʒ, iiij, alumīs
ʒ, ij, aceti, ʒ, s, melles, ʒ, ij, make an oyntement, and
boyle

boyle it on the fyre tyll it be thycke & redde. ¶ The thyrde fourme is vnguentum viride for the same intencyon, but it is stronger, and therfore Auycen cõmaundeth it in the chapytre of hestiomeno/ bycause that in clensynge, it letteth nat the vlcere to growe large, and is made thus, ℞, florũ eris, ʒ, l, mellis, ʒ, ij, make an oyntment and styrre it on the fyre, ¶ The, iiij, fourme is trocisci aromatici that are put of Auycen and of Galyen, and in fallynge maketh crust, and openeth vlcantere, ℞, vitrioli, calcanti alumis, añ, ʒ, l, corticis granatorum, ʒ, x, gallarum, ʒ, v, aristologie, mirre, añ, ʒ, l, put all to powdre / and with swete wyne be well trocysked. ¶ Also the trocyskes of Caldaron, that are called Affrodillorum of mayster Roger / the fourme of them are, ℞, calcis vine partis, i, arcenici rubei et citrini alkali, añ, partis, l, let them be encorporate iuce of affrodylles et fiant trocisci / and whan the crust is very harde make it lal vb butter, & Auycen coũceleth to medle a lytell sulphere vb butter. The vyrulent dryeth and wasteth with one of these, iiij, dyllycatynes, that folowen, Of the which the fyrst is vnguentum litargiro, proued at all exitures, ℞, litargiri puluerizati vt alcofol, ʒ, ij, olei ros, lib, i, aceti, ʒ, i, ducendo in morterio fiat vnguentum. ¶ The seconde fourme is vnguentum de cerusa/ ꝑ is approued of Rasis, to all fleyenges. ℞, cerusse ʒ, l, litargiri, ʒ, ij, olei. ros, ʒ. iij. cere. ʒ. l, de albumib9 ouorum, ij, numero cãphore, ʒ, i, & make an oyntement, ¶ The thyrde fourme is vnguentum de cal

ce, of

ce, of, G, that is proued at the barynge of synewes R/, calcis, vine nonies ablate et dissicate. ℥.i. olei ros. ℥.iiij. cere albo. ℥.s. fiat vnguentū. ¶ The prohybycyon or deffendynge of the vlceracyon is and ambulacyon is made with redde oyntment, made this wyse. R/. baliarminaci. ℥.ij. terre sigillate, ℥.i. aceti modicū, olei rosaꝝ ꝙ sufficit, fiat vnguētū.

¶ The thyrde chapitre wherin are accomplysshed the local remedyes of colde apostemes.

IN the cure of colde apostemes be. iij intencyons. The fyrste is to egall the mater antecedent. The seconde is the conioynt mater. And ẏ thyrde is to correct ẏ accydentes/ leaue we the fyrste. ¶ The seconde is to accomplysshe with repercutyues in propres, ⁊ that is nat often / and with stiptyke resolutyues for the moste parte, and for cōmon workmanshyp. But for asmoche that the materes are dyuyded in to hardnes and softnes, and resolue them by ryght way of workynge, kepynge the mater softe that it fall nat in to rottēnes/ howebeit the soft mater hath an onely entencyon/ that is to wyte to resolue. Therfore shall I saye in the sūme of. xvij. Antydotes/ that nowe are belongynge to the softe mater, and shortly to all colde maters, of the which some resolue ⁊ some mollyfy, and some do both. Therfore the dylygent workman, workyng the mater of colde apostemes

ought to wyt to whiche reſolucyon is due/and to which mollyfycacyon, and to whiche both. ¶ The fyrſte Antydote, or the fyrſte fourme is Epythime of lixiniū of aſſhes/and is of. G. Ral. and Auycen/ and competeth proprely in bdimia, ⁊ in apoſtemes mollyfyed, wherby it appeaſeth and reſolueth / of the which the mater is thus. ℞. lexinium cinerū, clauellatorum cinerum. bij. cinerum ſalic, optimi aceti, añ quar. bnū olei violarum. ʒ. i. and muſt be applied luke warme vpon the place w the ſponge, and ſtraytly bounde theron. ¶ The ſeconde is a playſter of Coole wortes proued in ſwellynges of legges. ℞. caulum rabiorum. M. ij. ſalic. ʒ. i. lexinij cinerum, clauelatorum lib. i. aceti optimi quart. i. olei viol. ʒ. i. fiat emplaſtrum: in the ſethyng on the fyre / ⁊ than beat and ſtyred in a morter as it ſuf-fyſeth. ¶ The thyrde fourme is of mirra, and is of Auycen and Raſis ⁊ Serapion proued in paynes of ỹ ioyntes of colde maters. ℞. mirre, aloes, aral ſie, licij, ciperi, boliermenici, croci, añ. ʒ. ℓ. fiat pul-nis et cū aceto ⁊ aqua calumi conficiendo, fiat em plaſtrum. ¶ The fourth fourme is a playſter that ſpecyally auayleth agaynſt ỹ ſwelling of ỹ paynes of the ioyntes. ℞. vrine bacce, abſinthij, abrotani, ſpicenardi, calami aromatici, añ. ʒ. ℔. thur, maſtic, ſtoracis, calamente, añ. ʒ. i. ſtercoris baccini quar. i conficiendo cum aqua et aceto fiat emplaſtrum/ and apply it. ¶ The fyfth fourme is diaquilon of Raſis propre for ſcrophules and kyrnelles proued by Auycen. ℞. diaquilon cōme, lib. i. pulueris radi

cis

cis yreos.ʒ,i, et malexando cum oleo de lilio, fiat emplastrum. ¶ The syrth fourme is Dyaquilon magnum, expert to mollyfy and resolue all hardnes. ℞. litargiri, triti, et cribellati añ, ℥, vj, olei yrini, olei camomille, olei aueti, añ, ℥, iiij, mustilaginis, altee, fenugreci, semis lini, et ficcũ succi yreos, succi squille, ysopi humide, glutinis alcãbi, and is lyme to take byrdes añ, ʒ, v, and, ſ, terebentine, ℥, i, et si resine, cere, citrine añ, ℥, i, let it be confyct and made as it shuld be. And who that wyl put therto serapinum armoniacum añ, ʒ, i, and that shall be dyaquilon gũmatũ. ¶ The seauenth is vnguentũ vfifur good and experte to molyfy scrophules, and cõpeteth to all vlceres fraudulentes. ℞. litargiri, galbani añ, ʒ, v, armoniaci, ʒ, iiij, vfifur, ʒ, viij, olei lib, i, and make an oyntement. ¶ The, viij, fourme is a cowe torde, which is praysed to mollyfy & resolue scrophules and all knottes, and is of Auycen ℞, stercoꝝ vaccorum, ℥, ij, radicis cauliũ, squille, ficuũ, pingneum lupinorũ añ, ʒ, ij. mellis, auxũgie porcificis, olei antiqui añ, quart, ſ, and make your playster. ¶ The. ix. fourme is de stercore caprino for the same intencyon. ℞. stercorum caprinorum ℥, ij, cucumeris, azimi, ficuũ immaturatarũ añ, ℥, i staphisagrie bdellij, farine fabarum, amigdalarũ amarum añ, ℥, ſ, fecis olei antiqui ꝙ sufficit, & fiat emplastrum. ¶ The. x. fourme is emplastrũ de semine vrtice, whiche Auycen sayth resolueth hardnes in a weke and lesse, that is in thre dayes. And. G. putteth in Cathagenorum. ℞. seminis vrtice,

seminis sinapis, sulphuris viue, spume maris, aristologie, rol, bdellii añ. ʒ. i, armoniaci dissoluti in aceto, et olei antiqui, et cere añ. ʒ. ij, fiat emplastrum. ¶ The xj. fourme is antidotis de limaceis, expert and proued/ and hath propriate to heale kynelles ℞. cinerum limacearum. ʒ. i. auxungie pozci antiqui quar. s. iterendo miscsantur, and make a playster. ¶ The. xij. fourme is de serpentibus / and is appropryed to scrophules. ℞. cinerũ serpentis. ʒ. i. mellis, aceti añ. quar. s. fiat linimẽtũ. ¶ The. xiij. fourme is linimentũ of greaces, appropryed vnto scrophules, & is mollyfycatyfe of all hardnes, and resolutyfe. ℞. auxungie pozci anteris, macis, et galline, medulla bonis añ. ʒ. i. cere q̃ sufficit, & fiat vnguentum. ¶ The. xiiij. fourme is a playster of gũmes, generally to all hardnes. ℞. terebentine, ʒ. i. bdellij, galbani, oppopanici, masticis añ. ʒ. s. armoniaci, stozacis añ. ʒ. ij. vnguenti predicti q̃ sufficit, fiat emplastrum, vel vnguentum, foz the best as ye seme foz the quantyte. ¶ The. xv. fourme is a playster of rotes foz the same intencion. ℞. radicis maluarũ, radicis vudie, radicis cucuner egrestis, ficuũ pigniũ añ. ʒ. i. farine fenugreci, seminis lini añ. ʒ. s. auxungie quod sufficit, fiat vnguentũ. ¶ The. xvj. fourme is de sozdicies/ and is very prope to the hardnes of the mylt. ℞. ysopi humide, ʒ. s. sozdicici balnei. ʒ. i. mustilaginis, seminis lini, aceti añ. quod sufficit ad incozporandum, fiat emplastrum. ¶ The. xvij. fourme is of myneralles/ that is ryght propre to ỹ hardnes of the synewes,

after

after the suffumygacyon of the stone Marcasite. ℞. litargiri quart, s. marcasite. ℥. s. mustilaginis, altee, fenugreci, seminis lini añ. ℥. ij. olei antiqui q̃t i. fiat emplastrum, ad modum dyaquylon.

¶ The cure of the exitures.

The cure of ẏ exitures hath foure intencions. The fyrste is to rype the mater. The seconde after the maduracyon to open it. The thyrde is to purge the place. The fourth is to drye it after the openynge and clensynge. ¶ The fyrste intencyon accomplyssheth foure fourmes. The fyrste fourme is tetrafarmacũ of. G. that maketh it with meale of wheate, saffron, water, and oyle. ¶ The seconde fourme is a playster of malowes ẏ is made thus. ℞. radicis maluauisti quar. ij. farini fenugreci, seminis lini añ. ℥. i. auxungie porci. ℥. iiij. fiat emplastrũ. ¶ The thyrde fourme is a playster of Tebes, that is propre to our fourme. ℞, ceparũ coctarũ sub prunis, iiij, numero frumenti quar, i, farini fenugreci, ℥, i, auxungie porci, ij, fiat emplastrum, ¶ The fourth fourme is dyaquilon and basilicon, and to the same intencyon is dyaquilon magnum abouesayde,

The seconde intencyon is accõplysshed by hote yron in vnsynewed places or by blode suckers to suche as be fearefull, and by corosynes, in meane places ẏ fourme wherof is dowble, ¶ The fyrste fourme is a playster of Galbanum that ope-

neth the exitures of chyldren, ℞, galbani, ℥, i, fermenti, ℥, ß, stercoris Columbi, ℥, ij, mellis, ʒ, i, make your playster and lay to it, ¶ The seconde fourme is rupture that is made with lyme and softe sope, cum salina aliqualiter pistata,

The thyrde intencyon is accōplysshed by thre mundyfycacyons, ¶ The fyrste is of honny that is made thus, ℞, farine ordei, ℥, i, incorporando cum melle rosato, fiat emplastrū, ¶ The seconde fourme is mundyfycatyfe with egges, and is of Auycen, ℞, vitellorum ouorꝝ numero, iij, mellis, ℥, i, fenugreci ꝙ sufficit, fiat emplastrū, ¶ The thyrde is mundyfycatyfe of Apio/and is propre to exytures vnmadurate, bycause that in mundyfyenge it madureth, and suffreth nat to fystule, ℞, succi apij, ℥, iiij, mellꝭ optimi quar, i, farine frumēti ℥, i, incorporentur in patella ad ignem et tunc fiat emplastrum.

The fourth intencyon accomplyssheth by the oyntement of calcadum / and is dyapalma as Auycen sayth bathed with towe in vyneygre as Galyen sayeth/ & is the same that abydeth in our dyscrecyon in the agregacyon of local remedyes of apostemes, after as I maye compryse by myne vnderstandynge, the maner to make it I do leaue to the wyt of the workeman, for I shulde be to longe / and it is to presuppose that he knoweth it,

¶ Here

Here foloweth the Formularie of the helpes of woundes and sores, ordeyned in Auygnon by mayster Guydon of Caylyac/ cyrurgyen & mayster in Phylycke.

For doubte to forgete, & for the necessyte of myne owne propre brother I wyll shew the remedyes propryely localles wherby is healed the sores and dyrupcyons, & solucyons of contynuynge, after the doctryne of Galyen, Auycen, Razis, & Ribucrasis/ and some maysters that I haue seen worke, I intende to fourme sūmaryly, and abredge with the formulary of the apostemes and pustules that I ordeyned of late at Parys, And bycause that, G, prynce of Moges, in tertio terapen, sayth that the cure of vlceres hath two generall intencyons, That is to wyte one taken in the essence of the dysease / and the other for certayne to the nature of the membre/ And therfore this presēt treaty shall haue two partyes, In the fyrste shal be the propre fourmes of the helpes in al symple woūde or sore in asmoche as a woūde is symple, In the seconde partye of woūdes composed,

The fyrste Chapytre of the cure of woundes symple,

All

All symple woundes after ỳ entencyon of Galyen in the place alleged ben new woundes in the partyes of ỳ flesshe, that onely requyreth consolydacyons woundes after the agrement of all workmen hath foure intencyons, ¶ The fyrste is to drawe fro the wouñde ỳ ought to be drawen, The seconde to staunche the flux of the blode, The thyrde to the fourme of the wounde, The fourth to drye it, ¶ The fyrste is to accomplysshe the wyt of the workman in worbyng, The seconde accomplysshyth it by one of .biij. maners of blode staunchynge, after Galyen in the fourthe Canon, as by good stytchynge, or by good byndyng, & by conuenable dryeng, ¶ The aydes to accomplysshe thyntencyon / that is to drawe fro the wounde that is to be drawen (without the wordes of the Emperykes) be of thre maners, The fyrste is a cõmon instrument, (as is conteyned in ỳ great worke, and there be named, biij,) that is to wyte the tonges, The fyrst is good red wyne with towe wet therin and wronge layde on the wounde, The seconde is linimentum rubium cõmon, that is such, ℞, tera bentyne lote quar, i, puluer is rubei dicti superius, ʒ, ℈, misceantur, & ley it on with towe, and a playster, for it dryeth, encarneth, and confortyth.

¶ The seconde Chappytre of woundes composed,

The woundes composed after the intencion of Galyen aforesayde, be they ỳ haue somtyme dyspolycyons that requyre dyuers intencyons for theyr

theyr healynge. And althoughe it be that the dyf-
posycyons that make composycyons in woundes
be sondry/neuerthelesse bycause of breuyte I wyll
put here but the comunes / that is to saye the best
knowen. ¶ The woundes are somtyme composed
with vnnatural mater/somtyme with losse of sub
staunce/somtyme byrulent & fraudelēt venymous
fylthynes/somtyme with fystule and canker/som
tyme with concussyon & apostemes. And somtyme
with pryckyng of synewes, and ache, and with su-
perflue flesshe, and other lyke thyng. ¶ The help
of composed woundes with losse of flesshe requy-
reth two thynges. Fyrste the regeneracyon of the
flesshe lost Secondly the consolidacion of ẏ flesshe
and the skynne.

¶ The regeneratyfe medycyns any mundy-
fyement, & abstercyon be of. viij. formes.

The fyrste fourme and the seconde is vnguen
tum aureum that I make. ℞. cere. ʒ. v. re-
sini quarti. i. Terebentyne lib. i. mellis quarti, i.
thuris, masticis, sarcacole, mirre, aloes cicotrini, ʒ
fiat vnguentū. ¶ The thyrde fourme is vnguen-
tum aureum of Hebemesue/that is, ℞, cere citri
ne, ʒ, vi, olei boni, lib, ij, terebentyne quar, ij. resine,
colophonie, añ. ʒ. i. & f. croci, ʒ, s, olibani, Masticis,
añ. ʒ. i. et fiat vnguentū/for it bredeth flesshe, con-
forteth, & maketh stronge. ¶ The fourth fourme
is the great basilicon that is praysed ouer all/and

tz blake
& pyche
& tallo
vacci

is called tetrafarmacum/and is of Galyen. It is regeneratyfe of flesshe, with rypynge & purgynge, and is one of myne owne makyng. ℞. cere, resine, picis niger, cepi vaccini, olei cominis añ, quarti, i, vel quantum vis fundantur ad ignem, et fiat vnguentum. ¶ The fyfth fourme is vnguentum fuscum, of Nycolas, of Roger, of Jamerius, and of all Apocycaryes and Barbers. ℞. olei lib, i, ⁊, ß, cere, ℥, iiij, Colophonie, ℥, ij, picis nigre, cepi, arietam añ, ℥, ij, fiat vnguentum. ¶ The syxthe fourme is vnguentum de lino that Auycen and Hebumesue putteth, which is, ℞, rasure vetusce, panni lini bñ mundati, ß, oppopanici partis, ij, vini, mellis, olei roß, añ partis duas, litargiri, aloes, sarcacole añ, partis vnius fiat vnguentum. ¶ The seauenth fourme is emplastrum croceum made by mayster Peter de Bonaco, ℞, fenugreci, partis, i, infundatur ꝑ. ix. dies in vino albo, donec tumescat, deinde tere fortiter, & cola addendo cepi hircini quart, iij, insimul terãtur et coquantur, et postea pinguedo et mustilago congregantur quibus addatur cere quart, i, resine. ℥. ij. fundãtur oĩa, et colentur, & fiat emplastrum. ¶ The, viij, fourme is vnguentum neruo ß, qualiter preciosum, taken in my comyne cartulary, to heale all woũdes, ℞, arthemesie, scabiose, aurum valens, absinthij, galbani, lãceolate, plantaginis, tanasceti, apij, verbene faciole, ancer de siluistris, senationis, saponarie, pimpinelle, lingue canis, celidonie, pillocelle añ. M. i. conterãtur oĩa mundata a radicibus, et extrahitur succus, et

cum

cum lib.ij. aurugie porci, et lib.i. cepi hircini et lib. iij. olei, et partis. i. niellis coquendo, incorporando in mortario, et fiat unguentū. And mayster Peter of Bonaco wrought with it, but he put therto at the last the decoctiō of thure, mastice, aloen, as he thought best and wasshed it. ¶ The.ix. fourme is emplastrum gratia dei/ and is taken at the cartulary of mayster Peter/ whiche is comune unto all woundes/ aswel in the heade as in any other party of the body/ for it draweth the blode and the humydous humours from the botom, & engendreth flesshe and consolydeth. ℞. cere albe, resine armeniaci añ. lib. ß. terebētine quar. i. galbani, olibani, masticis, mirre clare añ. ʒ. ß. aristologie rotūde. ʒ. ij. The thynges to be grounden be grounden and molten in good whyte wyne, that verueyn was sodden in, consolida maioris et minoris, centaurea, pinpinelle, pericon, herbe sarraconice, herbe grā dei, baucre, sanabario añ. M. i. & after be drawen and wet in womans mylke and oyle of roses, and be made a playster. ¶ The.x. fourme made ỳ erle Antidotis. ℞. auruugie porci recentes, cere albe añ quart. i. olei camomille lib. ß. ambre, grelie. ʒ. ij. mastici. ʒ. ij. fiat unguentum, ¶ The. xj. fourme is unguentum de ryeos/ and is of mayster Dinus of Florence. ℞. cepi bacini lib. ß. olei ros. ʒ. iij. cere. ʒ. ij, Radicis yrios. ʒ. i. Thuris, sarcacole, Masticis, aloen, aristologia añ. ʒ. ij. terebentine quar. i. fiat unguentum/ and this was bled of the Barbers of Mountpyllier. ¶ The. xij. fourme is nutritura li-

targiri ℥, R, putteth, R℥, litargiri bñ puluerisati lib, i, Olei ros, aceti optimi añ. lib. i. ℥, ß. terendo in mortario paulatine addēdo modo oleū, modo acetū ꝑ tēpus incorporetur, et seruetur ī olla. ¶ The. xiij. fourme is the powdre of, R. R℥. olibani, aloe, sarcacole, sanguis draconis añ. pulurizentur et super ponatur, it is merueylous. ¶ Another powdre cōmaūded by Lanfranc. R℥. thuris, masticis, fenugreci, añ. quantū vis, fiat puluis. ¶ The thynges that causeth generacyon of flesshe & skynne and to strength. ¶ The helpes conglutynatyues, consolydatyues, and sigillatyues be of. xvj. fourmes.

The fyrste is wyne of the decoction of Rasis. ¶ The seconde is vnguentum album that is made thus. R℥. ceruse. ℥. i. Litargiri. ℥. ß. Olei ros. lib. i. aque ros, quar. ß. And let them be well styred in a morter in puttynge somtyme oyle, & somtyme rose water, & make an oyntment & it is of Domo. ¶ The thyrde fourme is vnguentū album de Rasis, R℥, olei rosarꝝ, lib, i, cere, ℥, ii, ceruse, ℥, i, cāphere. ℥, i, albius ouorum, iij, in numero / and make an oyntment / and yf a lytel litargiri were put therto it wyll be the better for scabbydnes, ¶ The fourth fourme is a precyous whyte oyntment for scabbe and serpygine, R℥, ceruse, ℥, ij, litargiri, ℥, i, thuris masticis, añ. ℥. ij. & ß. olei ꝙ sufficit, addendo aque ros. aut acetum / fiat vnguentū. ¶ The. v. fourme is vnguentum de calce / and is of Auycen merueylous to consolydate and drye the conbustyons and

woundes

woundes of synewes. ℞. vnslaked lyme washed. iij. tymes in colde water vntyll the sharpnes be all gone/quar. i. et cum oleo ro℈. ducendo in mortario fiat vnguentum. And it may be made with ware and with ꝑ whyte of an egge as ye seme to be best, for it is ꝑ better. ¶ The syxth fourme is a whyte playster of cerusse that Galyen putteth in libro cathagenorū/ and mayster Peter darle of Auynyon vsed it. ℞. cere. ℥. iiij. olei ros. lib. ℈. terebētine quar i. cerusse. ℥. ij. litargiri. ℥. i. olibani, alumis. ℥. ℈. post infusionem olei, cere et terebentine/ reliqua misceantur in mortario et fiat vnguentum. ¶ The. vij. fourme is a blacke playster of the boke Cathagenorum that is one of myne. ℞. litargiri partis. i. olei, et aceti añ. part℥. iij. incorporando coquantur per diem integrū, continue agitando cū spatula, et vocatur emplastrum vnius diei. ¶ The eyght fourme is dyapalma in cathaginis, ℞, aurungie. Sia. porcis veteris lib, ij, litargiri lib, ij, coperose quar. ℈, coquantur ad modum emplastri nigri, cum spatula de palma viridi vel cāna, et fiat emplastrum. ¶ The, ix, fourme is a playster of mayster Peter of Bonaco, ℞, plantaginis, consolida maioris, bethenice, berbene, pimpenelle, piloselle, mille foli, lingue canis, caude equine añ, M℈, i, cōcalsentur cum lib, ij, cepi arietini coquantur et collentur/ postea addatur resine, cere, galbani añ, quar, iij, terebentine quar, i, ℔, ℈, effundantur et fiat emplastrum. ¶ The, x, fourme is a playster of centaure/ ℔ that vsed mayster Peter of Arle, ℞, centaurea minoris,

M,vj,temperetur per noctem in vino albo, deinde coquantur vsq; ad consumationē medietatis, colentur,et iterum illa collatura boliatur vsq; sit reducta ad spissitudinem mellis and let it be kepte/ And whan ye make a plaister take of ẏ same wyne of centaure,℥,iiij,lactis mulieris,℥,ij,terebentine lib,ß,cere noue quar,i,masticis, gūmi armoniaci, añ,℥,i,malaxādo fiat ēplastrū. ¶The.xj. fourme is ẏ playster of Dinus that is thus. ℞.bethonice, centaurea añ.M.iij.conquassantur / et cum vino albo buliantur et collentur/ et collature addatur terebentine lib.ß.resine quar.i.cere.℥.i. Iterū buliatur et super acetū proiciat⁹et congregentur/et cū lacte mollificentur/et fiat emplastrum. ¶The xij,fourme is the kynge of Englandes oyntment. ℞,cere albe, resine añ.quar,i,aloe,℥,ij,terebentine,lote,℥,i,thuris,masticis,añ,℥,ß,fiat vnguentum. ¶The,xiij, fourme is a playster that ẏ Erle Wyllyam had(of mayster Anseryn of Genes)and gaue it to the frenche kyng. ℞,pimpinelle,bethonice,maligrane verbene,vernucularis añ,M,i,buliant in vino albo vsq; ad consūmationem duarū partiū/ deinde coletur et iterum buliatur et addatur cū eo resine lib,i,cere alba lib,ß, masticis,℥,iij, et coquantur ⁊ proiciatur super lacte mulierū / et mollificetur/et fiat emplastrū. ¶The,xiiij,fourme is vnguentū gratie that mayster Johñ neuew to mayster Anseryn of Genes dyd make. ℞, olei vdegaris,lib,i,cere quar,i,semē illaꝝ roß,agrestū, ℥,ß,fiat vnguentū. ¶The,xv, fourme is a grene

oyntment.

oyntment. ℞, cere et olei añ, ℥, vj, liquefiant / et in fine addatur viride eris, ℥, i, ducendo cum spatula fiat vnguentũ. ¶ The, xvj, fourme is vnguentum viridũ herbarũ cõmune of Nycolas / of Roger / of Jamerius / & of all the Ceciliens. ℞, celidonie, panis cuteli, qui dicitur alleluya, centrũgalli, leuistici, scabiose añ. M, i, olei, lib, ß, cere, masticis, aloes, viride eris añ, ℥, i, fiat vnguẽtũ, ¶ The, xvij, fourme is of mayster Guillam of Saliceto / whiche is praysed of Lanfranc & Hẽry, ℞, balanstis, aloes, cathume argenti, eris vsti añ, fiat puluis, Item, ℞, corticis pini, ℥, i, litargiri, ceruse añ, ℥, ß, nucis cipressi, centaure minoris, aristologie vste añ, ʒ, ij, fiat puluis / for it is very profytable.

¶ The helpes for fraudulent woundes and sores,

The helpes for woũdes composed w̃ corrupte sores are they that requyre excytacyon / & be of, vij, fourmes, of which, ¶ The fyrste fourme is wasshynge with wyne and honny, ¶ The seconde fourme is purgyng with hõny / in secũdo ad Glanconem / that is such, ℞, mellis cocti, lib, i, thuris, ℥ ß, farine ordei vel orobi, ʒ, i, misceãtur / and it may be made so with terebentyne / & is good in synewy places, ¶ The thyrde fourme is mũdyfycatyfe of smalache / that is of Guyllyam and Lanfranc, of Henry, and of all the Physycyens / for it purgeth and rypeth the corrupt sores, ℞, succi apij, ʒ, viij, mellis, farine frumenti vel aliorum quar, i, seth it on the fyre contynually styryng it tyll it be thycke,

and

and be made an oyntement / and put therto succi absinthij, It suffreth nat any fystules or canker to brede in woundes / and yf the wounde dyd chaunce put therto succum plautaginis or crassela, it shulde be profytable, ¶ The fourth fourme is mundyfycatyfe of myrre / and is of Bronne / and of Thederyc ℞, mellis lib, i, farine siliginis, farine lupinorũ, fenugreci, aã ℥, i, mirre, ℥, i, succi absinthij, lib, ß, terebentine quar, i, boliendo succũ cũ farinis in fine addantur alia, et fiat bnguẽtũ, ¶ The .b. fourme is mundyfycatyfe of resina / and is stronge / and is appropryed to synewy membres, ℞, mellis / terebentine aã, lib, ß, myrre, sarcocole, farine fenugreci, semis lini, aã ℥, i, dissoluãtur gũme cum mellis / et terebentina / & additis pulueribus, fiat bnguentum / & it is greatly in blage, ¶ The syxth fourme is mũdyfycatyfe of yreos, and is of mayster Din?, and it is such as putteth and draweth out the rotẽnes, ℞, mellis, lib, ß, terebentine quar, i, radicis yreos, ℥, ß, misceantur, et fiat bnguentũ, ¶ The, bij, fourme is another mũdyfycatyfe of Din? made of gũmes / for thycke corrupcyon / and is suche, ℞, galbani / armeniaci / resine / terebẽtine / picis / cepi / vaccini / cere / olei antiqui aã ℥, i, dissoluendo gũmas cum aceto / et fiat bnguentum,

¶ The helpes of woundes and sores with venyms,

HElpes of cõpoled woundes apostemate with venym requyreth stronge deliccacyon / & be of, bij, maners, ¶ The fyrste maner is ỹ washyng

with

with wyne and aluminous water with good and artefycyall lygature, ¶ The seconde is a playster of the bysshop of Lodene that was of howsholde with the erle of Armynac/appropryate to all olde sores/vlcers/fystules/and cankers. ℞. axungie porci mundate a pelliculis temperate in aceto per x. dies renouādo semper aceton de tertio in tertiū diem. lib. i. aluīs ruppe quar. sz. pistando in morta rio per diem integrū. fiat vnguētū. ¶ The thyrde maner is vnguentum azurimon very profytable to pustules of the face in scabie sz ipigine. ℞. auxū gie porci preparate vt dictū est, lib. i. argenti vivi extincti quart. i. aluīs quart. sz. sulphuris vivi. ʒ. i. bugie. ʒ. sz inde de baldac. ʒ. ii. pistando in morterio fiat vnguentū. ¶ The fourth maner is litargirū nutritū/ and is of Rasis and Auycen/ and proued of all workmen. ℞. litargiri bene pulverizati quā tum vis / et cū sufficientia olei ros. et aceti/ tantū ducato in morterio donec ispicetur et tumescat et renouatur et seruetur / et si adderetur cū vna pte iuxta pars facti de ere vsto, ātimonio plūbo vsto/ aluminis balaustiarū / rube cucurine / galli/ sanguis draconis/ cathine argenti/ serico vernubus/ terrestribus siccatis aā. partis/ fiat puluis/ et misceatur in morterio. It shulde be an oyntment profitable to all sores that be venymous and of dyffycyle consolydacyon. And yf it be made in a morter of leade/ it shulde be the better to all dyspolycyons of canker / as Galyen sayeth/ prima parte meamir.

¶ The helpes of woundes with fylthynes.

AL the helpes of sores and woundes with fylthynesse/ & venymous corrupcyon requyreth stronge wasshynge with desiccation/ and be of .xij fourmes. Of whiche. ¶ The fyrste fourme is decoction of petis potz de sauces or wont decoction. ¶ The seconde fourme is vnguentū apostolorum that is appropryed to mundyfy ẏ vlceres. ℞. cere albe, resine, armeniaci añ. ℥. xiiij. oppoponici, viride eris añ. ℥. iij. aristologie ro. thuris añ. ʒ. xvj. mirre, galbanū añ. ʒ. iij. b dellij. ʒ. vi. litargiri. ℥. ix. olei coīs lib. ii. dissoluantur gūme in aceto, et misceantur cū litargiro cum oleo decocto, et addatur cera resina liquefacta/ et coquantur quousq; gutta incipiat coagulari/ et inde ponando ad ignem misceantur pulueres/ et in fine viride eris ponatur et fiat vnguentum. ¶ The thyrde fourme is gratia dei of Hebemesue called saraceos and emplastrum magnū/ which he vsed to clense the woundes of yll consolydacyon/ & mayster Anseryn vsed the same/ and mayster Peter of the argenteri/ the materyalles wherof ar as vnguentū apostolorū saue that they put erugo de campane/ seth it tyl it be blacke. ¶ The fourth fourme is vnguentū egiptiacū and is of Rasis & Auycen. And my mayster of Boleyn vsed therof/ and is one of myne/ for I haue foūde good proffe alwayes in it/ for it corrodeth lyghtly & mundyfyeth very wel. ℞. mellis lib. i. aceti, lib, ℥. florū eris. ℥. i, aluīs. ʒ. sodden on the fyre tyll it be

thycke

thycke and suffycyently red. And therfore it is called the dowble coloured oyntement. ¶ The fyfth fourme is the grene oyntment of Rasis & Auycen, howbeit I haue vsed it but lytell/ bycause ẏ grene oyntementes are dyffamed on the behalfe of the people. ℞, mellis, lib,, viride eris, lib, ß, misceantur ꝙ non approbo, for it is to stronge, ¶ The vi, fourme is emplastrũ rubiũ grecum, and is also of two colours, the whiche Galyen putteth in tertio ad Glanconem, & it is alowed of mayster Dinus/ bycause it rectyfyeth the euyll vlceres that are of dyffycult consolydacydns. ℞, olei, lib, ii, aceti. lib, i et, ß, litargiri, lib, i, coquatur litargirũ cũ oleo et aceto donec ingrossetur / et tunc ponatur viride eris et coquatur donec inspicetur/ et rubeũ efficiatur. ¶ The seauenth fourme is vnguentũ viridũ of herbes/ and is cõmended of mayster Dinus bycause it mũdyfye the olde sores / and wasteth gentylly the superflue flesshe and healeth. ℞. celidonie, plantaginis, scabiose, vrtice, leuistici, centrũ galli, galine, grasse, añ, M, i, concassantur, et cum lib, ii, olei per, vii, dies temperẽtur, deinde bulian tur et exprimendo colentur cui colature addatur cere, ℥, iii, terebentine, ℥, vi, resine, ℥, ii, buliantur donec parum spissẽtur/ deinde tolletur ab igne et misceatur thuris, sarcocole, aloen, añ ℥, i, aristolo gie longe, floris eris. añ, ß. vi, misceatur, et fiat vnguentũ, for it is good and proued. ¶ Many other helpes are put in the incarnatyfe helpes that brede flesshe and mundyfye. ¶ The eyght fourme are

 trociskes/

trociskes. And fyrste ẏ trociskes andromathi that Galyen and Auycen putteth to be called Aldaron, and ar made in powdre tempred w̄ wyne or with byneygre. ℞. corticis granatorū. ℥. ß. gallarum. ʒ. viii. mirre, aristologie ro. añ. ʒ. iiij, draganti, aluīs iametrii, añ, ʒ, ii, zetgi ꝙ est vitriolum, ʒ, iiii, be put to powdre/ and with swete wyne incorporate, and be made to trociskes. ¶ Also trocisci caldicon. ℞. calcis viue partis. i. arcenici rubei ⁊ citrini, alcali, acassie, añ. partis, sʒ, puluerizentur et conficiantur cū capitello, et fiāt trocisci. And are of Galyen Capitellum after Roger, and Albucrasis is made thus. ℞. calcis viui, salis armeniaci, añ, lib, i, terētur et piscētur cum lexiuia cineꝝ trūcoꝝ fabaꝝ et ponantur in olla infundo minutim perforata et ponatur in alia olla integra de subtus in quo recipiatur capitellum, And it is good to gnawe all superflue flesshe/ and maketh openynge of cantere/ and lyghtly causeth the barke to fall. ¶ The, ix, fourme are trocisci affrodilloꝝ. ℞. succi affrodillorū. ℥. vj. calcis viue. ℥. iij. auripigmenti. ℥. i. concassantur et fiat trocisci/ and let them be dryed in the sōne in August/ ⁊ they are of myne. ¶ The. x. fourme are the trocyskes of arcenyc after the, iiij. maysters. ℞. arcenici sublimati quart. i. pastetur cū succo solatri / or of caules wortes or other herbes/ and be dryed in the sōne or at the fyre/ and do it so thre or foure tymes folowyng/ and make trocyskes. ¶ The. xj. fourme ben ẏ brekynges of Albucrasis / that make them of arcenyc and vnslecked

lyme/

lyme/ & of soft sope, And some put therto to alter the colour lute of the chymney / and incorporate them wt salina. ¶ The.xij. fourme is actuall cautere of Albuerasis confortynge the mēbre / rectyfy the bleeres of yll complexyon / and appeaseth the brēnynge in the two fyrste dayes with the whytes of egges, and oyle of roses bet togyther. And than procede to the brennynge with butter and a lyteil meale. And make a defensyue aboute it with bole armenyake, & terre sigillata, camphere, and oyle of roses & vynegre, or with oyntement populeon.

¶ The helpes of woundes and sores composed with fystules.

These helpes or aydes are of foure fourmes. Of the which. ¶ The fyrste is drynke proued for fystules, ℞. agrimonie partis, i. decoquantur cū vino albo/et fiat colatura/ wherof shall be gyuen euery mornynge a goblet full to the pacyent to drynke. ¶ The seconde fourme is a playster of agrymony. ℞, agrimonie et pistetur cum sale et succus exprimatur infra fistul'am et folia supponantur. ¶ The thyrde fourme is lexiuium infusū in aqua fortī or any of the trocysses abouesayde be tempred in brēnynge water in the cappytello or wyne and aqua fortis, after ỹ alkamystes stronge water is made thus. ℞. salis armoniaci, auripigmenti rubei, et citrini, cuperose, biride eris añ. partis equalis puluerizantur et ponētur in alembico vitreo bene lutato/ et distillentur cū lento igne/ et

prima aquo qui exit abiciatur/postea dupletur ig nis/et quando alembicū sit rubeū retineatur sa tim aqua in vase vitreo bñ cooperto custodiatur/ for it is of so greate strength that it melteth yron, and pereeth it/ and therfore one onely drop mor tyfyeth the fystula/ & destroyeth wartes and excres sence. ¶The fourth fourme are ruptures actuall canteres of Albucrasis, as it is sayd of fraudulent uiceres/ and certayne oyntementes and playsters that is afore sayde.

¶The aydes of woundes and sores com= posed with canker,

Syxe fourmes there be of woūdes and sores with cankers, ¶The fyrste be pocions for cankers, and be heauy herbes/ and chyefly it is sayd that cerac auayleth whan it is dronke, Lyke wyse sayth mayster Arnolde of Newtowne of cen tinodia called lingua passerina, swynes grasse, Al so saphyrs and emerawdes be good, ¶The secon de fourme is precyous wasshyng of byneygre soden with salt, And tryacle & flesshe of vipers are good soueraynly/ for they put all the venym in to the skynne, ¶The thyrde fourme is linimentum spe cyally oleiro, &, styred in a morter of leade in the sōne tyll it become blacke/ and be made oyntmēt, It is alowed of Galyen & Auycen, ¶The fourth fourme is lytargy kepte in a morter of leade tyll it be blacke, for it is a precyous thynge to all fleyng of the skynne/ & to all cankered passyons of all the

partyes

partyes of the body chyefly in the ars, And it is of Galyen in.x. terapentice. ¶ The fyfth fourme is vnguentũ dyapãphiligos which thederic aloweth and all his suyt, bycause it cureth canker and herispila, & cõbustions/which is. ℞. olei ros. cere albe. añ. ℥. v. succi granorũ rubiorũ, solatri. ℥. iiij. ceruse lote. ʒ. ij. pãphiligos, it is thutia plũbi vsti et loti añ. ℥. i. thuris. ℥. ß. fiat vnguentũ cum oleo et cera et reliquam. ¶ The. vj. fourme ben the ruptures mundyfycatyfe oyntementes that are spoken of before. And the actuall canteres of Albucrasis of woundes & vlceres composed with concussions.

¶ The helpes of woundes or sores made with concussyons or strypes.

Of sores & woundes made with concussyons be. xj. fourmes. ¶ The fyrste is restoracions with olei mirtillorum, et olei ros, with whyte of egges. ¶ The seconde is resolutyfe made w̃ wyne and honny/and salt with flar. ¶ The seconde is a playster made with ware and comyn. ¶ The. iiij. is with floribus camomille, melleloti, mirtillorũ, absinthij, aneti, & cimini. ¶ The. v. is emplastrum maluarum, absinthio, furfure, et aneton. ¶ The. vj. is a playster made of semine ordei, fenugreci, seminis lini, camomille, et furfuris subtilis. añ. ℥. i. arcenici sublimati, puluerizati, ℥, ß, decoquantur cum vino decoctionis calamento addendo in fine, modicum de olei camomille/ & this is ryght good to resolue the deade blode of the concussions/and

it is

it is greatly approued of Auycē. ¶ The.vij. is im brocation of Jamerius that healeth & resolueth all concussyons. ℞. olei ros. ℥.ij. capitum caparū, et seminis ciminis, ruthe, arthemesie, absinthie, persicarie. añ. ℥. ß. fiat emplastrum. ¶ The.viij. is a playster of mayster Peter of Bonaco comune to all concussions. ℞. cere quar. i. armoniaci. quar. ß piscis nauallis, quar, ß, cimine, ruthe, absinthie, pe ritarie, añ, ℥, ß, succi ꝑitarie, aceti optimi, añ, quar, i, confundantur armoniaci in succis per noctem, et mane ponatur super ignem, et liquefiat cum re liquis vsqꝫ ad consumptionem succorum, et pulue res malexentur cum oleo laurino, et fiat empla- strum. ¶ The.ix. fourme is occicrocium cōmune at the Apotycaryes / & is good for the concussyon of bones, and is made thus. ℞, cere, picis, colopho nie, croci, añ, ℥, iiij, terebētine, galbani, armoniaci, mirre, thuris, masticis, añ, ʒ, i, dissoluantur gūme cum aceto, fiat emplastrum. ¶ The. x. fourme is apostolicum, comune at the appotycaryes that re solueth and rectyfyeth merueylously the hurtynge of the bones and concussyons, and is made thus. ℞. litargiri, ℥, i, cere rube colonie, añ, ℥, i, pulegij, visci quercini, añ, ℥, i, armoniaci lapidis calamite, añ, ʒ, v, thuris, masticis, añ, ʒ, i, terebentine, galba ni, bdellij, mirre, eris vsti, lapidis calcis, aristolo- gie, diaprassij, oppoponice, sarcocole, añ, ʒ, ij, disso- lutis gūmis cum aceto, et mixtis cum litargiro cum oleo decocto, et in fine aliis positis, fiat em- plastrum. ¶ The, xj, is apostolicum cirurgicum of

Roger/

Roger/very good to all concussyons. ℞, colophonie, lib, i, picis naualis, lib, ß, galbani, serapini, oppoponice, thuris, masticis, terebentine, añ, ℥, ß, aceti, lib, cere, ℥, iiij, dissolutis gũmis cum aceto, & bulicis, et liquefactis reliqua addantur et mollificando, fiat emplastrũ. And yf red powdre be put with the sayd playster it wyll be good rupture.

¶ The aydes of woundes and vlceres with cõposycyon of apostemes.

Woundes & vlceres composed with apostemes and ache haue foure fourmes of help. Of the whiche the fyrste is olei roß with papaueris albi cum vitello oui. ¶ The seconde fourme is of mygrayne/and is of Auycen. ℞. granati dulcis et de quoquantur cũ vino pontico vsq; ad dissolutionẽ, et fiat linimentũ. ¶ The thyrde fourme is a playster of soden breade/ and somtyme is a lytell hõny put therto and medled playsterwyse/and is of. G. and oftentyme is put to it de succo ebulorum/and somtyme de succo apij/and is alowed of. iiij. maysters of Salerne. ¶ The fourth fourme is a playster of malowes/ and is alowed of Thederic/ and is of myne. ℞. foliorum malue. M. iij. coquantur fortiter, deinde terentur, et postea cum modica decoctione super ignem/ addendo modicũ de furfure subtili, fiat emplastrum.

¶ The helpes of woũdes with pryckynge and ache of synewes.

The helpes of woundes with pryckynge of synewes, and ache be of .vij. fourmes. ¶ The fyrste is fomentacyon with oyle and tereben tyne medled & warmed. ¶ The seconde is a playster of Euforbio, and is of Galyen, of Browne and Thederic, and is one of myne. ℞. resine, cere, picis añ. quar. ß. terebentine, olei cominis añ. ℥. ß. euforbij. ʒ. ij. olei, masticis. ℥. i. fiat emplastrum. ¶ The thyrde is purgynge of synewes, alowed in the hurtynges of the noddle of the heed, by mayster Peter de Bonaco. ℞. mellis rosarꝝ colati. quar. i. cere. resine, terebentine añ. quar. ß. farine ordei. ℥. ß. masticis, sarcocole, mũmie añ. ℥. ß. olei, Masticis. ℥. fiat emplastrũ. ¶ The fourth fourme is emplastrum lumbricorũ that bredeth flesshe and knytteth the synewy mẽbres, which is of Lanfrãc. ℞. vtriusq; consolide, arnoglo ß. ß. piloselle vtriusq; plantagĩs, añ. M. i. vermiũ terrestrium. lib. ß. terarantur oĩa et ponãtur in. lib. i. et. ß. olei cominis by. vj. dayes after that it is soden and streyned, & pressed, than put to it cepi mutonis. lib, i, picis naualis, lib, ß, picis grece quar. i. armoniaci, galbani, oppoponaci, terebentine añ. ℥. i. thuris, masticis añ, ℥, ß, dissolutis gũmis in aceto, fiat emplastrum. ¶ The fyfth fourme is vnguentũ dulce mollyfycatyfe, resolutyfe, and mytygatyfe of the paynes of ẏ synewes. ℞. butiri sine sale, lib, i, olei viola, lib, ß, auxungie, galline, aut anceris, azimi, medule bonis retentis añ. ʒ. i. cere ꝙ sufficit, fiat vnguentum. ¶ The. vj, fourme is vnguentũ marciatum et agrippa, mer

neylously

ueylously resolutyfe and confortynge the synewes and the ioyntes, ⁊ is made thus. ℞. cere albe. lib. ij. olei, lib, viij, rorismariũ, folioꝝ lauri, ruthe, thamaristi añ, lib, ß, sauine, balaustie, balsami, thimi, epithimi, oximi, lilifagi, polij, calamenti, arthemesie, enule campane, bethonice, herba Sarazenice, herbe sancte marie, brance vrcine, spargule, herbe venti, pimpinelle, herbe paralizis, simaꝝ sambuci crassuli, millefolij, semper viue, camedrios, centinodie, mirte, cẽtaurce, folioꝝ fragule, quinq; folij siccatis, radicis maluauistis añ, ℥, iiij, vrticar̃, violarũ papauer̃, mente turelle, herbe muscate, alleluya, lingue ceruine, crespule, cãphorate añ, quar. ß. fenugreci, cimini añ. ℥, i, butiri, medule ceruine adipis, vrsi, galbani, armoniaci añ, ℥, i, thuris masticis, storatie añ, ℥, ß, olei nardini, ℥, i, infũdantur herbe in vino, postea coquãtur et colentur, et colature alia addantur, et fiat vnguentũ. ¶ Unguentum agrippa resolutyfe is made thus. ℞. brionie, ℥, ij, radicis sticados, lib, i, squille, lib, ß, yreos, ℥, iiij, radicis filicis, radicis ebuli añ, ℥, ij, olei, lib, iiij, cere, ℥, v, buliant herbe cum oleo et colentur et addatur cera, et fiat vnguentum. ¶ The, vij, fourme is vnguentum de ramis, and is of. G. in libro cathegenoꝝ profytable to all hardnesses, as crampe, orstytche, and carthecanos, and such lyke. ℞, olei radicis cucumeris agrestis, lib, ii, olei maiorane, alkangi, cere, terebẽtine, medule ossum cerui añ, lib, ß, sanguis testidinũ quar, i, ranarũ numero, vi, balsami, ℥, ß, coquentur ranis ⁊ sanguis testidinum

cum oleo colentur, et colatura cera, et reliqua mis ceantur, et fiat vnguētū, which is very pretyous.

¶ The helpes for woundes and vleeres composed with venym.

THe helpes of woundes and vleeres composed with venym are of .iij. fourmes. ¶ The fyrst is vnguentū nigrum, & is of Dinus. ℞. cepi arietam. picis, oppoponaci, terebentine aā, lib. ß, fundendo misceantur proiitiendo in aceto / and is of Wyllyam in de secretis / and in Macer in libro cathagenorū. ¶ The seconde fourme is emplastrum de cepa, and is alowed of Wyllyam of Saliceto. ℞. vnum cepe nuon, radicis lilij siluestris quar. ß, cicorie, ℥. i. salis, ℥. ß. olei mellis, ℥. ii. coquendo radicis in vino, & pistendo in mortario, fiat vnguentū.

¶ The helpes for woundes and sores with superflue flesshe.

THe woundes and vlceres of superflue flesshe are of .viij. fourmes. ¶ The fyrste fourme is of flax or towe chopped smalle and layde theron. ¶ The seconde is powdre of dactiles applyed theron, ¶ The thyrde is alume soden. ¶ The fourth is coperose layde vpon it. ¶ The fyfth is powdre of trociskes affrodilorum. ¶ The syxth is lyme of chalke and honny myngled togyther / & seth them or drye them & make a powdre, ¶ The, vij, ben the trociskes of arsenyke abouelayde, ¶ The, viij, ben rpptur, incisions, & canteres cutelleria aforesaid,

¶ The

¶ The helpes of fractures and dyssolucyons or dislocations of bones or ioyntes.

The helpes of Algebra & of dislocatiōs are of. vj. fourmes. ¶ The fyrst is glutynatyfe that serueth at the begynnyng. ℞. farine volatile pistetur part. i. pulueris rubei part. ß. pistentur cum albumine ouorum et fiat emplastrū. Or the playster of browne that serueth at the seconde remouyng. ℞. aloes, mirre, boliarmenici, glutinis acatie, dragaganti, lapdani añ. puluerizentur, et albumine ouorū incorporētur/ and lay it on with towe. ¶ The thyrde fourme is that serueth after the. xx. dayes is the decoction of roses, absinthij, mosse albe arboris, quercus et salis/ and lay it to with flaxe. ¶ The fourth fourme is a playster of Lanfranc/ appropryed to confort the mēbre/ and therfore it accordeth to serue the last/ and is made thus. ℞. olei ros. ℥. iiij. resine. ℥. iij. cere. ℥. ij. colophonie, masticis, thur. añ. ʒ. ij. nucis cipressi, cucumer. añ. ʒ. i. fiant magdaliones aforesayd. ¶ The fyfth is apostolicū cirurgicū/ et oxcicrotiū. ¶ The syxth fourme is spannadrapi. ℞. thur, mastic, picis, farine volatilis, boliarmenici añ. ʒ. ij. cere, cepi arietū, añ. lib. ß. Melt the wax and the talowe togyther/ than put the powdres therto & styre them togyther/ and dyp a cloth therin and applye it to the place. But bycause that somtyme after the restoratiō there remayneth some hardnes/ therfore shall be put here the maner to soften it agayne in this wyse. ¶ Fyrste the membre shall be mollyfyed

with the decoction of the heades and fete of shepe and the myddle barke of Elme/and with corticis radicis maluauisti añ. M.i. florũ camomille, meli loti, fenugreci, semine lini añ. quar. ß. a boyle them by the space of an houre/ and let the hardnesse be bathed therwith the space of a day or a halfe/and than be wyped and anoynted with other, or with this oyntmẽt. ℞. dialtee, agrippe, olei laurini añ. misceantur. And yf the membre be nat soupled, do it with this. ℞. maluauisti, lib. ii, semini fenugreci, seminis lini añ, lib. i, squille, lib. ß, olei, lib. iiij, cere, terebentine, gũmi edere, galbani añ, ʒ. ii, colofonie, resine añ, lib. ß, coquantur herbe cum aqua et colentur, et reliqua addantur, et fiat vnguẽtum. Or this that is propre. ℞, olei laurini, olei masticis, olei mustellini añ, quar. i, aurungij azĩ vel vituli. lib. ß, alipte muscate, gallie muscate, vdellii, sarcocolle, aspalti, storacis. calamĩte añ, ʒ. ß, castorei, ʒ. ii, musti, ʒ. ß, cere quar. i, fiat vnguentum. And whẽ it is anoynted lay theron de lana succida, aut diaquilon magnum, vel gummatum, aut radicis maluauisti coctas et pistatas cũ farina, fenugreci seminis lini, et fecis olei coĩs. And yf it be an olde hardnesse it were behouefull to bath or stewe the membre with the infusyon of a pyece of yren, or of a myll stone well heate in the fyre / and put in byneygre, and let the membre theron. Also to washe it with the water of mãnes blode ones destylled is preeyons / or for to washe it with hote blode.

There

¶ Here foloweth the formacion of the propre and cōmyn remedyes of ẏ dyseases from the heade vnto the fete after the dyuersyte of the membres/ & fyrste of the helpes for the heade.

HEre after we shal put the helpes for the woūdes of ẏ heade. ¶ And fyrste the pocyons made by Thederic and his felowes. ℞. cinomomi, ℥, i, ʒ, ℥, ß, galangi granorum paradisi, cardamomi, piperis longi et nigri, gariofili añ, ʒ, i, fiant puluis/ & they saye that yf he broke it, it is a good sygne/ and yf he bomyt /it is an yll sygne. ¶ The seconde fourme is purgyng of the brayne & pānycles therof. ℞. olei mellis roß. callati añ, ℥, ii, olei roß, ℥, i, let them be medled/ and with fyne clothes layde theron. ¶ The thyrde fourme puluis capitale/ and is of mayster Dinus, alowed of Lanfranc and Henry. ℞. radicis yreos, aristologie, thuris, mirre, sanguis dra, farine orobi añ, fiat puluis. ❧ ¶ The fourth fourme is emplastrum bethonice, which is vsed at Paris that bredeth flesshe & conforteth, reyseth the bones, purgeth, and healeth. ℞. cere, resine añ, lib, i, succi bethonice, succi plantaginis, succi apii añ, lib, i, coquetur cera et resina cū succis vsqꝫ ad consumptionē succorū/ deinde ponatur terebentina et incorporentur et colentur et fiat emplastrum. ¶ The, b, fourme is emplastrum capitale of mayster Anserin of Genes ẏ draweth & reyseth ẏ bones, bredeth flesshe, & heleth. And, M,

Peter

Peter layde ꝑ he had proued it in a dogges heade that was wounded to ꝑ brayne & healed hym. ℞. terebẽtine pt, ij, cere pt, i, reſine pt, ß, moltẽ on the fyre & ſtreyned on hympgre/ & than molten agayne & caſt vpon ꝑ iuce of theſe herbes, bethonice pt, ij, verbene pt, i, et cũ aliis ſuccis et lacte mulieris diu mollificentur/ & make a playſter therof, it is ſtronger than the fyſſe. ¶ The. vj. fourme is ordeyned to reyſe bones yf they may be had none otherwyſe & was of M. Peter. ℞, olei antiq pt, i, ſordicici alueoꝝ, cere añ, pt, ß, euforbi quar, pt, vni⁹, ariſtologie lõge pt, vni⁹, lactis mulieꝝ modicũ, fiat empla ſtrũ. ¶ For ꝑ ſcabbe take this ſalue as, G, wylleth ℞. litargiri, ſulphuꝝ viui, calcis viui, atramenti, vitrioli, auripigmenti fulginis, viride eris, et elebori albi et nigri, alumĩs, gallaꝝ añ, ʒ, ß, argenti viui, ʒ, i, cere, picis, olei nutũ añ, lib, ß, ſucci lapatij, ſucci fumeterre, ſucci ſcabioſe, ſucci, borraginis añ, quart, i, buleantur cera et oleum cũ ſuccis vſq ad conſumptionem reliqua incorporentur, & fiat vnguentũ, diligenter. ¶ Alſo for fallynge baldnes of the hearꝫ/ & to cauſe the heare to brede in the cartulary of, M, Peter. ℞, ſucci calcidaꝝ, ʒ, i, pulmis ſanguiſſugis combuſtarum, lacerti viridis, aduſti pulueris talpaꝝ, apũ combuſtaꝝ ſoleriũ combuſtarũ, cetarũ porci aduſtaꝝ, viride eris añ, ʒ, i, mellis quod ſufficit ad incorporandũ, fiat vnguentũ/ Probatum eſt.

¶ The remedyes for the face and partyes therof.

Fyſſe

Fyrste the gutta rosa is alowed vnguentum citrinum of the cōmunalte of ẏ antydotary. ℞, auxungie porci preperate libram, i, argē ti viui, ℥, i, viride eris, ℥, ß, pistēdo in mortario, fiat vnguentum, ¶ Secondly gōmera is put to whyte the face/which is of Rasis, ℞, cicerum fabarum, ordei mundati, amigdalaꝝ excortitatorum, dragaganti añ, part, i, septē raphani part, ß, fiat puluis/and tempre it with mylke and anoynte ẏ face by nyght/and in the mornynge wasshe it with water and branne, ¶ Thyrdly is put to it a water of fraūce, ℞, litargiri calcinati, lib, i, masticis, ℥, ij, pistentur cum albumine ouorū, et ponantur in alembico et fiat aqua/it is ryght precyous, ¶ Fourthly lac virgineum to purge ⁊ drye the vyrulent pymples, ⁊ spotty skyñes of the face is made thus, ℞. litargiri subtiliter puluerizati, ℥, iij, aceti albi optī lib, ß, misceantur simul ⁊ admictantur residere et distillādo cū pecia trianlanti filerim vel cū sacculo sussipiatur aqua/deinde illa aqua misceatur cū aqua salis puluerizata, et lib. ß, aqua pluuialis vel fōtanee/et misceātur ambe aque ⁊ coagulabūtur ad modū lecti, ⁊ rub the place ẇ it that is infecte.

¶ Helpes for the dyseases of the eyes.

Fyrste take the water of. M. Peter of spayne, that conforteth and clereth the syght. ℞. feniculi, ruthe, celidonie, berbene, eufrasie, clarete roß, ⁊ aque eius añ, concassētur et temperentur per diem naturalem in vino albo/deinde ponantur in alembico, et fiat aqua colirium album.

¶ Secondly take Colirium album for the payne of the eyes, made by Galyen. ℞. ceruse lote. ℥. i. sarcocole. ʒ. iij. agmidum, ʒ, ij, dragagant, ʒ, i, apij, ʒ, ß, puluerizentur omnia valde/ et cum aqua pluuiali molliẽtur sub tegulam et fiant parui pillule/ and let them be steped with womans mylke / or with rose water, and be admynystred. Colirium de thutia. ¶ Thyrdly is admynystred coliriũ de thutia/ made at Mountpyller in the ende of optalmia, for it resolueth and dryeth the moysture that cõmeth to the eyes. ℞. thutij preparate, lapdani calaminarũ añ, ℥, ß, gariofil. x. numero faui cũ melle, ʒ, i, puluerizanda puluerizẽtur subtillissime, et ponantur in, ℥, ij, vini albi et aque roß, quar, ß, camphere, ℥, i, colentur subtillissime, et fiat colirium.

¶ The powdre of mayster Arnolde.

¶ The fourth fourme is put by mayster Arnolde for to drye the teares/ and to rectyfy the rednesse. ℞, thutie preparate, ʒ, i, anthimoñ, ℥, ß, margaritarũ, ʒ, ij, florum coralli, rubium, ʒ, i, ⁊, ß, ceciri crudi prorie de flostulo vermie minutim incisi ʒ, ß, fiat puluis subtillissimus et seruetur in pixide erea.

¶ Fyfthly is put the powdre of welcome, of myne owne makynge for all spottes of the eyes. ℞. zucari candi, ℥, i, thutie preparate, ℥, ß, puluerizentur, et cum aqua roß, pestentur et in prelium spergantur et in versetur peluis super fimium, lini, aloes, ⁊ exsiccetur et puluerizetur subtillissime, ⁊ fiat puluis et seruetur in pixide erea, ⁊ ponatur in oculis cum stilo argenteo. ¶ Syxtely is put colirium for the

rednes

rednes and ẏ teares / and is made by Dinus. Rꝫ. thutie preparate. ʒ, i, aloe cicotrini, ʒ, ß, camphere, ʒ, i, aque roß, ß, lib, i, ⅌, ß, vini granatorũ, lib, ß, pulverizanda pulverizantur subtillissime, et misceantur cum aliis et calafiant sub carbones modica bullitione, coletur et servetur.

¶ Helpes for bledynge at the nose.

For bledynge of the nose. ¶ Whan the flux of blode cõmeth in the nosethyrlles it is staũched in puttynge in to them tentꝫ anoynted with licio dissolued in water / holdynge ẏ nose thyrlles with your fyngers tyl it be staunched / ⅌ holde a sponge at his foreheade bathed in stronge byneygre. And also it helpeth to staunche ẏ hyndre partes. ¶ Also for popilipo mayster Peter de Bonaco aloweth a tent de radice achori tempred in oyle of Juniperis wherin scamony hath ben dyssolued.

¶ Helpes for the paynes of the eares.

The paynes of the eares are appeased by puttynge in theym the mylke of a woman / as is aforesayd. ¶ The bleeres of the eares be clensed with honny roß, puttynge therto a oyntement made thus. Rꝫ. rubiginem ferri et teream fortiter et pone eam in sartaginem cũ aceto fortissimo / et fac eam bulire donec siccetur. Item distẽperetur cũ aceto et siccetur ad ignem / postea iterũ subtillissime pulveriza, et cũ aceto coque donec recipiat spissitudinem mellis. And put of it in to the eares, for it healeth the olde sores. Or elles after mayster Peter. Rꝫ. nitri cardomini decoquẽtur in succo ru

the et colentur, and one drop be dystylled in to the eare/for it bryngeth the rottēnes outwarde/ and dystroyeth the superflue prowde flesshe & healeth.

¶ Helpes for the paynes of the teth.

THe dolour of the toth ache is appeased with holdyng bynegre of ỹ decoction of peletory, or herbam hertes tonge. The blackenesse is wasshed as was approued w̄ this water. ℞. salis armoniaci, salis gēme añ. quar. i. aluis, quar, ỹ ponantur in alembico et distillentur et fiat aque.

¶ The chauffynges and swellynges of the gūmes are appeased w̄ the water of cheruel, playntayne, & alume, or w̄ this washyng made of Din⁹. ℞. rosarū. ʒ. i. lentiū añ. quar. i. baulaustiū quar. ỹ. cōcal sentur et buliātur cū aqua & aceto/fiat linimentū.

¶ The thyrde Chapytre is the remedyes for dyseases of the necke.

THe necke hath dyuers dyseases of the which some be here specified/and fyrst de bocium of the necke. ¶ Bociū of the necke hath .ij. fourmes/ ¶ The fyrste is powdre of mayster Dinus. ℞. serophulare. ʒ. ij. ʒʒ. ʒ. i. bryonie, piretri, scrapini, matrisilue, oliuarū, salis gēme, ossium, cepie, spongie combustie añ. ʒ. ij. garioffilis piperis, cinamomi, añ. ʒ. i. fiat puluis in quo sit modicū de alumine. ¶ The seconde fourme is to emplayster the place with diaculum, or with a playster of gootes dyrt, or with a playster of the flewmatyke apostemes.

¶ The. iiij. Chapytre of the helpes for the shuldre and partyes therof.

For

For the payne of ẏ shuldres there is an oyntment medled with marciacũ & agrippa. For the gilbosite & bocemẽt Auycen aloweth emplastrũ de acoro. ℞. acori, enule cãpane, sauine añ quar. i, bdellij quar. ß. castorei. ℥. i. coquantur in vino et oleo vsq; ad consumptionẽ vini, et de oleo cũ cera fiat vnguẽtũ. ¶ Cyragra of ẏ reynes is cured as the flewmatyke apostemes/ but specyally ſ it is plasters of moũtpyller of red cawle wortſ soden w̃ lye of asshes bowked & knoddẽ w̃ a lytel vynygre.

¶ The. v. Chapytre is of the helpes of the brest and partes therof.

The helpes of the brestes are of two fourmes. ¶ The fyrste is potion resoluynge & wastynge all the mater/ and hyght fundatoꝝ. ℞. caude equine terrestris. M. i. radicis osimandi quart. i. radicis draguntee quar. ß. coquantur cum vino et melle/ and admynyster a gobletful whan he goth to bed, and he shal slepe. ¶ The seconde fourme is another potion or drynkes cõmyn to all inwarde sores, made by. G. ℞. centauree cesti nepiti gariofilate, pimpinelle, pilosselle, sumitate canateneritatũ cauliũ tanatesti rubee, penthaphilon, aurum valens añ. coquantur in vino et melle, and be mynystred as is sayde before. It causeth the rottẽnes to come out at the sore/ and clenseth the venyme that is in it/ but yf it be vomyted there is no hope of cure/ as the people sayth.

¶ The. vi. Chapytre is of the help of the bely and partyes therof.

And fyrste for the thre dayes is alowed lana succida infusiōis decoctiōis cimini. Secondly pro offēsionib⁹ is alowed ẏ cōmyn potion of R. R℥. mūmie, boliarmenice, terre sigillate añ. ℥. i. fiat puluis. And be admynystred. ʒ. i. cum. ℥. i. aque plantaginis. Thyrdly the potions of the brest are alowed for to resolue the mater gathered within. Fourthly outwarde maye be made playsters that be fourmed in the concussyons. In ydropesy it is good to prouoke or styre ẏ vryne. Therfore by the doctryne of. G. M. Henry gryllettes blacke flesshe flyes or cantarides/ & toke awaye theyr wynges & heades & brent them in floure and made a powdre wherwith he admynystred at euen a grayne with wyne, and caused so moche vryne that many were healed. ¶ In the paynes of the kydneys and of the bladder, I haue sen admynystred lye of the asshes of bean steales/ which dyd merueyles in mouynge of vryne and clensynge the wayes therof, the rottēnes, and grauell, and styrynge the menstrues. ¶ Remedyes for the payne of the raynes and the bladder. ¶ Rabymoyses for the vlceres of ẏ kydneys and of the bladder approued water dystylled of a leane gotes mylke vnder this maner. R℥. peri caprini lactis picherios. ʒ. iij, iubebe, sebestē añ. ℥. i. boliarmenici. ℥. ß. quatuor seminū frigidorū mundatorum. ʒ, iij. seminis papaueris albi, citoniorū añ. ʒ. ij, conquassantur, et distillādo fiat aqua. And Auycen graūteth in diabete the water of the clere mylke of a shepe/ but I haue put to it herba cau-

de equine

de equine, plantaginis, rof. semen maluauisci, alkangi & mection of mylke wt the colyzes afozesaid & plaisters & ruptures betwene nature is alowed.

¶ The, bij. Chappytre of the helpes of the loynes and theyr partes.

Fyrste the payne of the yerde is appeased with crõmes of breade knodden wt yolkes of egges with oyle of poppy. The bleres of the yerde ben washed with alume wat/ & emplaysterd wt oyntement of populeon/ & anoynted wt vnguentũ albũ/ oz wt oyle of roses wt the whyte of an egge & powdze of bzent lead, ceruse, & aloes. ¶ The swellynge of ꝑ coddes is swaged wt a playster of malowes & beane flour & comyne soden in water. ¶ The rupture hath, iiij, helpes. The fyrst is an electuary, ℞, conserue cõsolida ma. lib, ℔, cõserue ro, quar, ℥, pulueris dzagaganti frigidi, ℥, i, radicis valeriane, senatiõis, bolearmenici se, nasturtij, lapdani, sãguinarũ añ, ℥, ij, panis succari, lib, i, fiat electuariũ cũ aqua ferrata. ¶ The secõde is a playster of shepes heare of all ꝑ cõmunaltees, ℞, picis nauallis, colophonie añ, ℥, ij, litargiri, armoniaci, opponaci, galbani, bdellij, mastic, serapini, terebẽtine, sumac, cõsolida ma, & mi, añ, ℥, i, bisciquerci, ematistez, thuris, gipsi, mirre, aloen, mũmie, boliarmenici, sanguis dza, aristo, bermiũ cresticũ, añ, ℥, ℔, sãguis humani ℥. ij. conficiantur cũ pellis arietina cocta aqua pluuiali bsqz ad dissolutionẽ et fiat emplastrũ. ¶ The thyzde fourme is of. B. & my self. ℞. nucis cipzessi acassie, gallarũ, baulastiaz añ. ℥. b. mir, sarcocole, thur,

thur̄, gūmi ara. añ. ʒ. iij. fiat puluis subtillissimus et pastetur cū aceto, et fiat emplastrū/ for it is proued in emorroydes to swage ẏ dolour w̄ suffumygacyon of ẏ decoction of moleyn, camomille, mille lote/ ⁊ inwardly put flyes bathed ī oyntmēt made w̄ buter styred ī a morter of lead tyll they be drowned/ yf ẏ payne be to great oyntmēt of Alexandre proue by me shuld be good, which is. ℞. mir̄, croci thur̄, licij, añ, ꝑt, i, apij, ꝑt, ij, terātur ⁊ conficiātur cū mustilagīe, psillij, ⁊ vitello oui/ ⁊ outwarde. R. prayseth this plaister. ℞. camomille, melleloti añ quart. i. conquassentur donec dissoluātur vitellorꝝ ouorꝝ elizatorꝝ quar. ß. farine fenugreci, scīs lini, radicis altee añ, ʒ, i, croce, mirre, aloen, añ, ʒ, ij, et, ß, butiri ꝙ sufficit fiat emplastrum.

¶ The. vij. Chapytre is of the helpes of the thyghes, legges, and fete.

For the nether lymbes be dyuers helpes. The fyrste is for to drye, let ẏ thyghes, legges, ⁊ fete be bathed ⁊ fomēted w̄ water of ẏ see or water salted w̄ the decoctiō of ebulorꝝ, sābutij, tribulorꝝ añ, ꝑt. ij. calamenti, origani, abscinthij, persicaria añ, part, i. And lay vpon ẏ swellynge this playster. ℞. furfuris ꝑt, i, farine fabarū ꝑt, i, stercorū colūbini part, ß, pulverizentur, ⁊ cū aceto decoctiōis affrodillorꝝ et succo cauliū super ignem. Probatum est.

¶ Imprynted by me Robert Wyer/ for Henry Dabbe/ and Rycharde Banckes. Cum priuilegio regali ad imprimendum solum per septiennium annum.

¶ The fourth boke of the Terapeutyke or Methode curatyke of Claude Galyen Prynce of Medycynes / Wherin is syngulerly treated the cure of Woũdes and sores.

Translated by me Robert Coplande. Anno. M. CCCCC. xlii. the. iiii. day of February.

¶ Philiatros the translatour in to Frenche to the Reader gretynge.

FRende & dylygent reder, Quintylian in his fyrst boke of the Oratory institution recyteth howe Phylosophy and eloquence are conioyned by nature, and vnyed togyther by office and actyon. Neuerthelelle ỹ study of phylosophy and eloquence haue ben seperate one from the other, suche wyse that the necligence of men hath made that they seme to be sondry actes, and dyuers scyences. And he yeldeth the reason wherfore. For syth that the tongue & eloquence hath begon to gyue it to the practyke. Iay lucratyue exercytatyon, & that men haue abused the goodnes and graces of eloquence, they ha-

ne forsaken and all holly lefte the cure of vertues. And good maners, whiche is the very phylosophy the whiche of very propre ne[illegible]ce ought to be cõiuncte with eloquence, in folowynge the sentence of Quintylian. I say lykewyse that the parties of the art of Medycyne (ꝑ is to wyt dyetityke, pharmacentyke, and cyrurgery) ben such wyse cowpled & connexed togyther that in nowyse they can not be seperated one fro the other without the dõmage and great detryment of all the medicynall profession. For the one is holpen, made perfyte, and consumed by the other. In such wyse that the one halteth, and stombleth without the other. Howbe it now a dayes I wote not yf it be by negligence, or bycause of the lucratyfe practyse, wherto the most parte of Physicyens do study more than to the Theorike, whiche is none other thynge but ꝑ parfyte and entyer knowlege of dyseases and temperers of mankynde bodyes, with the facultees & vertues of the medycynes, wherof the indycatyon curatyfe is taken) the sayde partyes of physyke is separated. Of the whiche the fyrst is abyden with them that ꝑ vulgare people call Physycyens. The seconde with the apotycaries, wherof they haue ꝑ name of pharmacopoles. And the. iii. to the Cyrurgyens. So that the physycien (nowe) trusteth in all or almoost to the apotycaries in the knowlege of symple medycyns the whiche are so necessary that they can not well compose, nor well vse the medycamentes somtyme composed without ꝑ

ame

same. And as touchyng the Cyrurgery (whiche is but a manuall occupatyon) the phylytions esteme it a thynge to vyle and vnworthy of theyr profession. And not onely ỹ sayd manuall occupation the which Hipocrates and Galyen haue not shamed to treate of and to exercyse, but also the Methode to cure the vlceres and tumoures against nature, hath ben lefte by them in suche maner ỹ the Barbours and Cyrurgyens in these dayes are more studyous than many phylytions. Whiche is the cause wherfore I haue traducte out of latyn in to frẽche this fourth boke of the methode of Galien moued of the great and ardaunt desyre that I haue knowen amonge the sayd Cyrurgiens to haue knowlege of some thynges. Wherin I wolde desyre gladly the grekysshe tongue or the latyn, bycause of the great payne takynge in the translation, and also bycause that euery tongue hath his properte in such wyse that many thynges can not be sowned in the frenche speche, so well as they be writtẽ in the Greke or Latyn, prayeng the good reader take this my present wrytynge in worth.

Here begynneth the. iiii. boke of the Terapentyke, of claude Galyen prynce of Phylycke.

We haue sayd that there is a kynde of dysease, that is called solution of cõtynuyte, whiche cõmeth in to all parties of the body of mankynde. Howbeit it

hath not one name in them al. For solutyon of cō tynuyte in the fleshy parte is called vlcere, in the bone, fracture. The grekes call it catagma. In ỹ synewe, conuulsion, the grekes cal it, spasma. There be other kyndes of solutions of continuite, that the grekes cal Apospasma, rhegma, and thlasma. That is to wyte thlasma in the ligament, Apospasma, and rhegma in the vessels and muscles, by cause of any vyolent stroke or greuous fall, or any other great mocyon. ¶ The solution of contynuyte called ecchymosis in greke cōmeth most often with concussyon and ruption. Somtime solution of cōtynuyte cōmeth by operatyon of the oryfices of the vesselles, in greke named Anastomosis. Also it cōmeth bycause that the grekes call it dyapedesis. Other solutions of contynuyte happeneth of eroysion in greke called Anabrosis. But it is a dyspolytyon alredy medled and composed with an other kynde of dysease that consysteth in the quantyte of the partyes, as before hath ben shewed, whan we haue spoken of holowe vlceres whiche procede of two causes, that is to wete of excysyon and of eroysion. It is notorious in what maner excysion cōmeth. yf eroysion habounde inwardely it is caused of catochimie. yf outwardly it is done eyther by strōge medycyne or by fyre. It behoueth then as before is sayd to take hede dylygētly and dyscerne the symple dyseases fro the compounde. For to a symple dysease a symple healynge is due, And to a composed dysease a healynge vnsymple.

Also

Also we haue sayd before what Methode must be kept for to heale the composed dyseases. Howbeit it is not ynoughe to knowe the generalyte of the sayde Methode / but behoueth to be exercyced in all the partyes therof, seynge that in the same is nede (by maner of spekynge) of sondry partyculer Methodes, bycause ꝑ euery kynde of dysease hath his owne Methode. Than that whiche resteth of of the curatyon of vlceres must be perfourmed in this boke, takynge the begynnyng here. ¶Euery vlcere is eyther symple and alone without other dyspolyryon or affectyon begynnynge with it, or precedent, or subsegemēt, or it is with some other dyspolycyon, or dyuers / wherof some haue nat all onely excyted the sayde vlcere, but haue augmented it. The other are without the which the sayd vlcere may nat be cured / & of them haue we treated here before. ¶We shall treate in this present boke the dyspolycyons which augmenteth the vlcere / in the whiche lyeth double councell of curacyon / that is to wyte, eyther to take the sayde dyspolycyons all holly out of the body / or to surmoũt the incõmodite that aboundeth ther. The whiche thynge maye be easely done / yf the dyspolycyon be lytell. But yf it be great the vlcere maye nat come to cycatryce vntyll that remedy be put to the sayd dispolycyon, wherby we must dylygently consyder what the sayde affectcyons and dyspolycyons be / and howe many in nombre, in takynge our begynnyng as is afforsaid. ¶Euery vlcere is be it alone

or with holownesse requyreth and demaundeth that the flesshe subiect be natural / and that there be nothynge betwene the lyppes and extremytees that ought to be conglutynate / which oftētymes happeneth, so that heare, a spyder threde, matter, oyle, or suche lyke thyng letteth the knyttyng. And those thynges are as symptomes and accydentes of the sayde vlceres / which yf they be present may hynder and let the curacion, yf they be nat, they let nat / but the dyspolycyon of the flesshe subiecte is cause of that whiche foloweth. For with the same flesshe / and by the same the lyppes that were asonder are closed and the holownesse fylled. It behoueth than that the sayd flesshe be kyndely, bycause that these two thynges maye well & cōmodyously be made parfyte. Than shal it be kyndly yf it kepe it selfe temperatly / the which thynge is cōmon to all other partyes. Wherby it behoueth that the flesshe subiecte be holly temperate / aswell to close the vlceres as to fyll theym with flesshe / but is it ynoughe of that? Must nat the blode that gathereth to it be good also? and moderate in quātyte? Me semeth this to be trewe / for it lacketh almoch that the corrupte blode be as holsome for the closynge, and as to fulfyll the flesshe / as somtyme it maketh erosion and exulcere the body. And yf it be ouer habundaunt in quantyte it engendreth excrements in the sores / and as is aforesayd letteth and hyndreth the curacyon. ¶ And also there be thre maners of vlceres dyffycyle for to be healed.

The

The fyrste maner haboundeth by the vntemperaunce of the flesshe subiecte. The seconde by the byce and yll qualyte of the blode gatherynge to it. The thyrde for the ouer great measure and quantyte of the sayd blode. Ought nat the dyuysyon to be made thus / or otherwyse / that is to wyte the cause wherfore some vlceres are stubburne and defycyle to be healed is for the mystemperaunce of ẏ flesshe vlcerate, or for the gatheryng of humours ¶ Yet agayne, the mystempered flesshe ought to be deuysed in two dyfferences. The fyrste is whan the subiect flesshe is out of nature in an onely qualyte. The seconde is whan with the euyl qualyte it hath tumour agaynst nature. ¶ The flowyng of humours is dyuyded in two dyfferences, that is to wyte in the qualyte of gatherynge ẏ humours, & in the quantyte. Somtyme dyuers of the sayde dysposityons are medled togyther, and somtyme all. But the Methode for to cure thē all togyther ought not to be gyuen but eche one by it selfe. As yf the intemperaunce of the flesshe be drye & fylthy moderate it with bathynge, and wetynge in temperate water. But at all and as many tymes that this remedy shalbe vsed, the ende of the bathynge and wetynge shalbe forth with that the partycle becometh ruddy and ryse in a lumpe. Than sease ẏ bathynge & moystynge. For yf ye bath it any more ye shall close the humour agayne that was losed out, And so ye shall profyte nothynge. Lykewyse the moystynge faculte of medycyns ought to be

greater

greater then it is cõmaunded in hole party yf the
flesshe be more moyste, than naturall habytude.
Ye must haue regarde to the contrary, for the fa-
culte of medycyns ought to be desyccatyfe, and in
no wyse to vse any water. But yf ye must walsshe
the sore take wyne or posca, that is to saye oxycra
ton, or the decoction of some sharpe herbe. Lyke-
wyse ye shall coole the pryde of the flesshe that is
to hote, and heate that whiche is to colde. ¶ Ye
shall knowe suche vntemperaunces partly by the
colour, and partly by touchynge, and partly by fe
lynge the dyseased. For somtyme they feale great
heate in the party, somtyme manyfest coldenes, a
delyte them in hote or colde medycyns. And some-
tyme appereth rednes, and somtyme whytenesse.
But it is an impertynent thynge to this worke to
dystynke these thynges. In the whiche worke we
shewe not the Methode to knowe the affectyons,
but for to heale them. In suche wyse that by one
consequence of wordes, we be come vnto the sayd
Methode to knowe the affectyons. Retourne we
than to our purpose. ¶ Yf any partyes are vlcera-
te with swellynge agaynste kynde, fyrste the swel-
lynge must be cured, ¶ What ought to be the cura-
tyon of all swellynge we shall say hereafter. Pre-
sently we shall treate of whiche is cõuycte and cõ
mune to the curatyons of vnkynde humoures or
swellynges with the vlceres. yf the lyppes of the
vlceres are dyscoloured onely, or somwhat har de
ned, they muste be cut vnto hole flesshe. But whan
suche

ſuche dyſpoſycyon or affection hath to proceede fur
ther/there muſt be had delyberacyon, to knowe yf
all the party dyſcoloured and hardened vnkyndly
ought to be cut, or yf it ought to be cured by longe
ſpace of tyme. And without any dowbte in ſuche
caſe it is neceſſarye to knowe the pacyentes wyll.
For ſome had leuer to be longe in healynge than
to ſuffre incyſyon. And other are redy to endure all
thyng/ſo that they may be ſoone healed. ¶ Lyke
wyſe here ſhall be ſpoken of the curacyon of euyll
humours that gathereth in the partes of ỹ ſore
places, in as moche, and byeauſe that it is an hu-
mour gnawynge aboute ſuccorolyke. But in as
moche as it is a wycked humour or ouer encrea-
ſynge in quantyte/the curynge therof ſhal be ſpo-
ken of in his owne place. ¶ Than whan the hu-
mours that gathereth in the vlcerate partyes is
nat bery fer vl, nor in quantyte, nor qualyte, it be-
houeth to dyuert & dryue away, that is in reſtreyn-
nyng and to coole the heate of the partyes that
are before the ſore place. Lyke maner ye muſt be-
gyn the lygature at the vlcerate party, in ledynge
it towarde the hole partye/as Hyppocrates wyl-
leth in the fracture of bones. Alſo that the laines
that are layde to the ſayde vlceres muſt be more
vndryeng than they that are layd to a ſyngle ſore.
And yf the flux or rẽynge wyll nat ſtop with lai-
nes, ſeke the cauſe of the layde fluxyon, and take it
fyrſte away. yf the fluxyon come by weykenes and
feblenes of the party that reteyneth it, ỹ ſayd wey-

kenes must be cured. And such curacyon also shall be propre for ẏ vlcerate party. But yf cause of the sayd fluxyon haboũde eyther by ouer moch blode, or fylthynesse of all the body, or of any of the superyour partyes, ye must fyrst delay the sayd causes. The weykenes of the partye for the which gathereth to moche humour haboundeth holly of the intemperancy. And nat all togyther of intemperancy / wherof foloweth that the vlcerate flesshe is onely intemperate / ⁊ nat weyke and feble. And somtyme chaunceth both the one and other, that is, both vntemperate and weyke. For ẏ great vntemperaunce is cause of the weykenes of payned party. The which vntemperaũcy shal be cured (as it is beforesayd) in coolynge the heate, moystynge the dryth, warmyng the colde, ⁊ dryeng the moyst. And yf the place be to colde and moyste togyther / in warmyng and dryenge also togyther. And so of the other vntemperaunces in doynge away euer the qualyte that surmoũteth by his contrary qualyte. The reason is / euery thyng that behaueth it wel, ⁊ is accordyng to nature / nat onely in quycke thynges, or plantes, but also in all other thynges, is moderate (whiche the Grekes cal symmetron) and without excesse of all vycyous humours. For the thyng wherfro nothyng can be taken, nor put to it, neyther any partye, nor any qualyte, it is all parfytely moderate. Contraryly, the thynge that must be taken fro, or somwhat put to it, is nat in a natural estate, wherto is nat possyble to retour-

ne,

ne, but in doynge awaye the exceſſe, and puttynge to it that it lacketh. ¶ In an other place we ſhall ſpeke of the ouer moche or lacke of ꝑ partyes/but whan any qualyte is ouer excellyue, it is nedefull that the other qualite contrary be ouercome. And that the corrupcyon vntemperaũcy be delayed, in reſtorynge the layde qualyte that was ouercome. For in colyng that which was to hote, thou ſhalt reſtore that whiche lacketh/and dymynyſſhe that whiche was to moche haboundaunt. Thus it is neceſſarye that the curacyon of the thynges that are put fer fro theyr naturall beynges, by ſome in temperacy be made by thyng⁊ of contrary bertue. And thus the fleſſhe / or any party therof wherin is fluxyon bycauſe of weykenes, ought to be cured in this maner. And whan the intemperaũcy is cured, heale the vicere. Curynge the temperaũcy as yf it had come without vicere. By the which thynge it is manyfeſt that all ſuch curacyon is nat prope to vicere, but to intemperacy. Lykewyſe yf any corrupte fluxyon happen in the vicerate partyes/ as well by ꝑ occaſyon of any partycle as of all the body wherto the blode or any yll humours do gather. Fyrſte remedy muſt be had, eyther to the party that is cauſe of ꝑ fluxyon, or alſo to al the body. Thus than we ſhall heale fyrſte the baryces that are often ouer the ſore place / bycauſe that anone after we maye heale the ſoore. Lykewyſe in them that haue dyſeaſe in the mylte, or of any other notable party. Fyrſt it behoueth to cure the layd par-

tye/ and than after we shall come to the curacyon of the sore or vlcere/ howbeit none of ỳ curacyons therof is nat propre vnto an vlcere, but to some other affection and dyspolycyon, eyther that engendreth vlcere, or that nourysheth & conserueth it.

¶ Nowe it is tyme to make an ende that no strange cause (or as it is nowe sayde) the fyrste iudiciall is iudycatryce of curacyon, but the curatyfe iudiciall affection & dysease. But the thynges ỳ ought to be done particularly are founde, eyther that the fyrste iudicial sheweth eyther of the nature of the sore party, or of the temperaũce of the ayre/ and of other lyke thynges. For to speke breyefly no indycacyon maye be taken of thynges that be nat yet parmanent. But in as moche as for to knowe a dysease that is nat euydent by reason nor by wyt, we ar often constrayned to enquyre of the externe and prymityfe cause. For this occasion the vulgar weneth that the sayde prymytyfe cause is undycatyfe of curacyon, the which is all other. As it appereth clerely that may well & parfytly be knowen. For yf ecchymosis, or vlcere, or erisipelas, or putrefaction, or phlegmone be in any parte, it a superflue thynge to enquyre the effycyent cause of suche dyseases, but yf it be yet present and remaynynge. For in this matter we wyll heale that whiche is done all redy / and shulde prohybyte the effycyent cause to procede any ferther. And yf the sayd effycyent cause which hath produced the effect therof hath no lenger beynge, we shall do away the sayd

effecte.

effecte. For to do away the cause that is no more/ it shulde nat be possyble for vs, whan we wolde do it away, bycause that the curacyon apperteyneth to the thynge present, as prouydence to the thyng to come/but that which we feare nat that it may hurt neyther for the present nor for the cõmynge is out of both the offyces of ỹ arte, that is to wyt, of curacyon and of prouydence. Wherfore in such a thynge ought to be no serchyng of any iudicial, neyther to care nor to puruey, but (as layd is) the knowlege of the prymytyfe and externe cause only byde in the dyseases to vs vnknowen. Neuertheiesse the Empirykes take somtyme the prymytyfe cause as partye of all the cours of the dysease (that is called in Greke syndrome) wherin they haue obserued and experymẽted the curacyon/ as in them that haue ben hurte with a mad dog, or venymous beastes. Thus doth also some Dogmatystes/ which do affyrme to heale such dyseases by experyence onely without racyonall indicion/ for they enquyre the cause prymytyfe as partye of all the syndrome, and vnyuersall cours. But the prymytyfe cause serueth nothynge to the indicion of curynge, although it be byde to the knowlege of the dysease, to them that haue knowen the nature of venymous beastes by vse and experience, and therof taketh curatyfe indicion. For put the case that I knowe that the venyme of a Scorpyon be of a colde nature. And for that cause as of a colde thynge that I take indicacion of the remedy, how

beit the case is such that I haue no sygne wherby I do vnderstande that the body is hurte of a scorpyon. It is manyfest yf that I knowe that ỳ sayd body is hurt with a scorpion that I wold enforce me to warme all the body/and also the party flyn ged without abydyng for any other experyence in takynge myne indicion of the nature of the thyn= ge. For lyke as we haue shewed in the boke of me= dycamentes/ wherin it behoneth to be exercyted who soeuer wyll take any fruyte of these present cõmentaries. No such faculte can be founde with out experyence. Secthely it shuld be a gyfte of fely cyte so that any hauyng the syght of Litargiri, of Castoreum, or Cantiride forthwith to vnderstãde theyr vertues. But lykewyse as in all thynges is cõmytted errour, as well by excesse, as by lacke, so is it presẽtly. For yf they that affirme that the ver tues of medicamentes is nat yet knowen / & that after so greate experyence. And the other ỳ esteme the sayde vertues to be knowen by one experyence alone, do gaynsay eche other. For the fyrste speake ouer lyghtly and to ỹprudently, yf it be ỹprudence to affirme a thynge impossyble, and the other are all togyther stuppydes, sturdy, & lytygious. But for this present tyme we wyll say no more, bycause I haue spoken more playnly in ỳ thyrde boke of tem peramentes/ and also in the boke of medycamen= tes. Neuertheless for knowlege of ỳ diseases some prymytyfe causes are profytable / but after ỳ the present dysease is all togyther knowen / than the

cause

cause prymytyke is totally vnutyle. ¶ Nowe haue we abouesayd / that it behoueth nat to medle and confounde both the doctrynes togyther / but the emperyke ought to treate by it selfe / & the rationall also by it selfe. ¶ We muste nowe call to mynde (bycause we haue preposed in these present cōmentaryes) to treate all onely the doctryne rationall. Albeit that to some thyngs that we say we do nat adde that them all and absolutely be nat true, but onely after the sentence of the Methodyke secte / howbeit euery one of hymselfe ought to reason it, and for to adde it. And at this present tyme we haue added that any cause externe and prymytyke is profytable to the indicacion curatyfe / albeit that it seruerth well to the knowlege of the dysease. And we confesse that the cause prymytyke is a party of the syndrome, and of all the emperykes cours is that they cure all dyseases, by reason or by experyence. But in all that we wyll say hereafter it shall nat be necessary to adde suche wordes. ¶ Than let vs retourne to oure fyrste purpose in takynge the pryncypple certayne and vndowbtfull / wherof also we haue vsed heretofore / there as we haue sayde that the dysease that requyrerth to be cured iugeth the ende whereunto the Cyrurgien ought to entende / and of the same all other indications ben taken / wherby ye maye vnderstande pryncypally of the vlceres, wherof we haue begon to speake, that the sayd indication hath no maner of societe with the cause prymytyke. For put we the case that any

vlcere

vicere be come of a fluxyon in any party thanit is manyfest that ꝑ sayd vicere procedeth of corrupt humours/ for nature is wont for to do so in dyseases/ whan she purgeth the body she sendeth all the corrupcyon to the skynne / in suche a maner that the sayd skynne is vicerate/ & all the body purged.
¶ What is than the curacyon of suche viceres? Certaynly as of other viceres wherin no corrupte affection or dyspolition(that the Grekes call Cacoctes)is adioyned. And yf it be so,it is euydent ꝑ none indication is taken of the cause that hath excited and made the vicere. But yf the bryeyous humour remayned some indication myght be taken of the sayd cause/ or otherwyse it shulde be a deafe thynge that ꝑ thynge whiche is no more beynge shulde requyre curacyon. Or yf any thynge iudged and shewed curacyon / where there no maner of nede. Wherfore it is a straunge thynge/ & all hole agaynst reason to say that the indication curatyfe ought to be taken of the cause externe & pryncypyfe. And for bycause that the sayde indication is nat taken of the same cause / it is euydent that it ought to be taken of the cause that is present.
¶ But what is such indication fynably? Certaynly who that shulde well and propely speake / it is that thynge that belongeth to prouidence, who so wolde be abused with the vocable. The grekes cal it Prophylactice. For ꝑ curation of viceres eyther beyng onely syngle viceres, or beyng with holownelle(yf ye esteme and conlyder dylygently)is par-

tyte

fyte in eschewynge and foreseyng the thyng; that may anoy nature. And the sūme in effect when all is done, it is the worke of nature, as is closynge of a sore vlcere / and regeneracyon of flesshe. In the which thynges belongeth all the cure to that parte of the arte medycynall / that is called Prophylactyce in Greke / ẏ is to say prouydence / although that vulgaryly it hyght, healynge. ¶ And therfore this party that is named prouydence is deuyded in to two kyndes. The fyrste is it that doth away the dysease that is present. And the other wstādeth the dysease that is nat yet in estate. Thus the yonge leaches vnderstande nat that theyr contencyon and dysputynges is of names. Howebeit that yf they were studyous of thynges / they shuld inuent and knowe that there be two fyrste dyfferences of the functions and actions of medycyne. That is to wyte, eyther to cure & heale the dyseases all redy greuous / or to let and withstāde them that are nat yet present. ¶ Than is there no man but he wyll saye that to cure and to heale is none other thynge / but to do away the diseases all redy present and greuous / be it but that is done in doynge awaye the thynges that do let the worke of nature, or by medycamentes. But prouydence is none other thynge but to let that the sayde dyseases come nat. And certaynly they that by reason & Methode admynyster the arte of medycyne do cure ẏ vlceres that come afore of corrupt humours / in purgynge the sayde humours / and also in doyn

ge away the thynges that letteth the wozke of na
ture. And pzopzely to say these two maners of cu=
ryng ar called Pzophilactykes in Gzeke. Foz they
let (as is afozesaid) that the kylthynes engendzeth
nat at the soze/oz ouer moche moyste cozruption.
It behoueth nat than thus miserably to stryue of
the names. But rather it is moze conuenyent to
gyue some good Methode to cure the biceres, su=
che as I haue gyuen (after my iugement) as well
in the boke pzecedent as in this. But I merueyle
me moche of the sole hardynes of Thessalus wzy=
tynge so of the curacyon of biceres, that is named
Cacoethe/that is to say wycked. ¶ The cõmuny=
tees of biceres that last longe tyme that are vncu
rable/oz that retourne after the cycatryce induct
ben bery necessarye, in lykewyse as in biceres that
maye nat growe togyther and be closed. It must
be estemed what is the cause that letteth and pzo
hybyteth the sayd cleuyng, oz growyng togyther/
the whiche cause ought to be done awaye. But in
them that renewe ꝑ cycatryce induct/it behoueth
to kepe ꝑ sayd cycatryce, that is to wyt in strength
and confoztynge the suffrynge membze/oz all the
body in cõmune/and in ozdzynge it that it endure
nat lyghtly, by the remedies appzopzyate therto.
¶ And after that Thessalus hath pzoposed suche
wozdes in the begynnynge of his boke of Cyzur=
gery, he wzyteth afterwarde moze playnly of this
matter, in this wyse. The biceres that endure lon
ge, & that may nat be healed, oz that renewe and

come

come agayne after the cycatryce, gyue suche indi-
cations. That is to wyt/in them come nat to cy-
catryce, it behoueth the lettyng of the vnyon and
coalescence/and renewe the vlcerate place. And af
ter that ye haue made it lyke vnto a fresshe woun
de/it must be healed agayne as a bledynge vlcere.
And yf the sayd cure profyte in nothyng, ye ought
to mytygate thynflāmation/and make all other
dylygence. But the vlceres that come to closynge
and open agayne in ỳ actes and outwarde sores/
ye ought to heale them, lyke vnto thē wher there
is fresshe brennynge. And afterwarde ye ought to
lay vpon the sayd vlceres a playster made of myty
gant thynges, vntyll that the yre and fyersnesse be
abated. After this done ye ought to helpe to dresse
the cycatryce. And than that ye make the partyes
about it ware reade/in wrappyng it aboute with
a malagme (that is to wyt a salue malactyke) the
whiche is made of Mustarde/or with some other
medycament that may chaunge the sayd parties,
and make them to be the lesse subiecte to dysease.
And yf they ceas nat ī this maner/ye ought to ha
ue cure of all the body/in strengthyng it with dy-
uers exercytacyons, iestynges, and vociferacions,
in cōmyttynge them that kepe hym to such thyn-
ges. Also by maner of lyuyng, dymynuyng, or aug
mentyng by degrees/in begynnyng at vomytyn-
ge made by Rapforty. Ye shall also vse whyte Ele-
bore, and all other thynges, wherof we vse in dys-
seases and dyffycyle to do away that are subiect to

reason and maner of lyuyng/ beholde here the say ing of Thessalus. ¶ Nowe we must esteme the stu pydyte or audacyte of the man. I say the stupidite yf he thynke to say well/ and the boldnes yf he fole hym selfe culpable to saye nothynge. And by this meanes hopeth to abuse and deceyue the readers. But tell me Thessalus/what is the indicacyon cu ratyfe taken of olde sores? In good soth I neuer founde curation that was indicate and shewed of the olde vlceres,nor of new,nor also of the tyme in what dysease that it be/ but of the affection & dys= posycion that I haue purposed to heale. For total ly yf we regarde tyme/ as yf the indycacyon cura= tyfe were taken of it,the seconde day we shuld gy= ue all other indication than the thyrde. And lyke= wyse to gyue the.iiij.day another,than the.v.and so of the.vj.and all other dayes folowyng. And by the meane we shall no more consydre the dyseases that we cure. And the indication shall no more be taken of them/ wherby we coulde neuer thynke a straunger reason. Howe than are the cōmunytees of vlceres necessary that endure a great whyle,se= yng that ỹ tyme of it selfe can indicate in nothyn= ge? For whan one vlcere is with erosyon,that cō= meth of euyl humours/we shall nat take for that four monethes after another indication,but that which we haue taken at the very begynnyng,and for a trouth I wyl nat parmit that such an vlcere shuld abyde longe tyme/but at the fyrste I wolde take the cause therof away. For it is leful ỹ moste

often

often to knowlege the dysease at the begynnynge, and it is necessary that the indication be taken of the sayd dysease. But I can nat coniect what may shewe and ensygne the tyme more than the nombre of dayes, but that Thessalus wyll saye that to haue knowledge of such vlceres/we must tary the tyme/but in such a maner he shuld be an ydyot all togyther. That is to wyt, yf he cõfesse openly that of other thynge the indication curatyfe is taken/ and of other the knowledge of the dysease. For although that the tyme serueth somwhat to ỹ dysease / neuertheless the indication curatyfe is nat taken of the tyme. But wherof serueth it yf any vlcere be inueterate, to do away that whiche letteth the coition and coalescence, and to renew the place that is payned? For a man inepte yf by a fylthy fluxyon (that the Gzekes calcacoethe) the lyppes are disposed in such or such maner/what shalt thou profyte yf thou cut it before thou hast prouyded to stop ỹ fluxyon? That is to wyte/thou shalt make the vlcere wyder than it is/as some do that cure vlceres in the same maner / bycause that as longe as the cause lasteth that before made the vlceres harde and flynty. Other thynge shal nat come of thexcysyon of the sayd vlceres but amplyfycacion. For them that thou cutteft shal be agayne as hard and stony as they were before, albeit that the prudent and wyse Thessalus (God knoweth) hath nat added this word, that is to wyt, that the partye of the vlcere that is stony and harde ỹ vn-

 coloured

coloured ought to be cut, but cõmaũdeth by absolute sentence and diffynytife, that we ought to cut that which letteth the closynge of the vlcere, and renew it, yf he counceled to do away ỹ causes that let and hyndre the agglutynacyon. And that this reason and maner were antyke I wold nat excuse hym. For it is a precept and cõmaundement almoste of all the auncyent maysters / whiche haue wryten by any reason and Methode of the cure of vlceres that it behoueth to do away the effycyent causes of the said vlceres, lyke as of al other sores, for to say that in vlceres the cause effycyent muste be fyrst done away, & nat in other diseases, it were of no purpose. But totally in all dyseases wherin the effycyent cause remayneth styll, it behoueth to begyn the curacyon at the same cause. And yf the sayd Thessalus hath left to tel all the causes that let the coition and conglutination, & that he hath onely spoken of the labyes (as he hath shewed afterwarde) it appereth that he ignoreth, more than he knoweth nat what belongeth to the curacyon of vlceres. For it is possyble that the same cause be alone, wherfore the vlcere may nat be cured, as it is sayd the intemperancy that is in the vlcerate partyes, wout any tumour agaynst nature maye be the cause. It is also possyble that the sayde intemperancy be coniunct with tumour, the which natwithstandyng requyreth nat al togyther that the labyes shulde be cut. It may so be that varix / that is to say a swollē vayne that is aboue it may

be the

be the cause, or that the mylte is augmented, or some dysease of the lyuer, or the weykenes of the party greued, the which is none other thynge but a clere and notable vntemperatnes, or cupll and vycyous humour in all the body that the Grekes call Cacochymne. The which is the greatest cause of all them that maye vnprofyte and anoye in the vlceres. As moche also may greue the vlceres the superhaboundaunce of humours egal to the same that the Grekes cal Phethora. ¶ Yf Thessalus cō maunde to do awaye euery of these causes aboue sayde, I alowe hym, as he that consenteth and is conformed to the auncyentz. But also yf he be nat of the opynyon that onely the labyes shuld be done away, I say that of many thyngz he hath knowen one alone, which is so euydent that the shepe herdes are nat ygnoraunt therof. For yf a shepeherde sawe the labies of a sore, harde, flynty, wan, and blacke, or of any other notable vyce of colour, he wold haue no dowbte for to cut it. Than for to cut is a redy and easy thynge / but for to heale by medycamentes is a greater thynge / & that requyreth workemanshyp. Neuertheles Thessalus neuer knewe what the labyes are that may be softened by medicamentz. For all confesse that he hath swerued from this party of the arte. And thus (as hym selfe sheweth) it semeth that he had neuer experyence nor rational scyence of any medicamētz, whiche is a manyfest thynge of the boke that he hath made of medycamentes. ¶ But to the pro-

cesse

ceſſe of this worke we ſhall treate of the paſſages whiche he hath nat wryten well.

And nowe we wyll dyſpoſe vs with delyberacyon to ſpeake of the curacyon of inueterate vlceres, the which he hath treated in ſaying afore ſayde. Certaynly it had ben better to haue called them Cacoethe, that is to ſay wycked, and nat ineteterate, and than declare theyr nature, and expoſe the cauſe of theyr generacyon, and curacyon of eche of them. That is to wyt, fyrſte the cõmune curacion of al vlceres, in aſmoche as they be vlceres, the which I haue wryten in the thyrde boke next after the partyculer and propre curacyon of eche of them, after the kynde of the effycyent cauſe, as I haue taught in this preſent boke. And howbeit that Theſſalus hath done nothynge of all theſe thynges, yet he eſtemeth ꝯ the vlcerate place muſt be renewed. Than whan ꝯ it is made as a freſſhe wounde, to heale it as a blody & rawe vlcere, what is he / yf he be exercyſed in the workes of the arte that vnderſtandeth nat euydently that ſuche doctryne hath ben wryten by hym that neuer healed vlcere? Is it poſſyble that any maye heale a inueterate vlcere as it that is cruent and full of blode, after ꝯ he hath made it lyke a freſſhe wounde? Shal it be in drawyng the labyes of the vlcere togyther by rolles, or ioynynge them by ſtytches, or ſooner neyther by the one nor the other / but by medycament apt and conuenable in vlceres cruent & blo-

dy

dy with lygature: What is he that knoweth nat that an vlcere Cacoethes is caued, seyng that it is made by erosyon: Is it possyble than (O foole and imprudent Thessalus) that an vlcere caued may growe togyther and be agglutynate before that the cauyte be replete with flesshe: Is nat that to cure an vlcere as a grene woũde: Than hast thou wryten in bayne / that ỹ indicatyon to cure caued vlceres is nat closyng, but fyllynge. And howbeit that euery vlcere Cacoethes and wycked were nat caued of it selfe and of the owne nature / neuerthe les whan it is made as cruent in cuttynge the labyes (as thou cõmaundest) necessaryly it is made caued / and acquyreth ryght great dystaunce of labyes / in such maner that I can nat se howe thou mayst conglutyne it and make close as that whiche is cruent. For yf thou assay to approche them by force and vyolence, the labyes that are fer asonder, is of necessyte that there come a phlegmon / and also the sayde labyes may nat mete and close togyther, which as me semeth is onely to be vnderstande of Thessalus. Than afterwarde he addeth these wordes / yf the vlceres be nat bounde ỹ thou mytygate the phlegmon. For it is necessary that they be nat vynculate / but bycause that the same also be gyuẽ to Thessalus, and that we passe ouer without so curyous examynacyon. It is euydent to euery one that he foloweth nat the cõmunyte that hym self hath gyuen. For yf we take ỹ which letteth we shall take no more any thynge of the cõ

munyte

munyte of inueterate vlceres, in asmoche as they be suche. Natwithstandynge this, put we the case that it be so, and let vs se what foloweth. Thessalus wryteth in this maner. ¶ The vlceres that come to cycatryce, and open agayne shall be healed in the acceys and vlceracyon / in suche maner as they that lately haue be vexed & greued by phlegmon. Than after he sayth / ye must cause readnes to come to ẏ partyes that are aboute it by a playster, that is to saye reuollytyfe, whiche is made of mustarde sede. What sayst thou made fole? yf the fluxyon be bytter and hote, must the party be made reade with mustarde sede? In suche wyse ẏ that which the said party ought to haue of the fluxion it shall obtayne forthwith by thy salue? That is, that it be all vlcerate and reade. For the auncyentes made the weykenesses of ẏ partyes that was come of colde, or habundaũce of humour without manyfest heate in makyng reade them. But thou vsest rubryfycacyon in all sores. Fyrste wout makyng any dyfference, yf the vlcere be nat cured eyther by the weykenes of the partye, or by the malyce of the fluxyon, & than thou tournest the ordre. For after that thou hast brent ẏ party by mustarde sede, and hast proffyted in nothynge, than thou cõmest to the curacyon of all the body. Howebeit that after my iudgement, all the countryes be ordeyned and stablysshed in such thynges, as wel by reason as by experyence. That is to wyte that all the body be fyrste emptyed of supfluytees, or that

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any dare admynyster any bytter or hote medycament to the partye. For all those medycamentes drawe vnto them from all the body lyke vnto the cucurbitule, that is to say ventose or boxyng. And thus yf thou do nat empty fyrste all the body thou shalt leaue mater of fluxyon to the bytter medycament/which thynge the emperyke confesse/and so do the dogmatistes, & the most auncyent doctours haue estemed it so. For in as moche as Thessalus hath made mencyon of them, it shal be no straunge thynge to cyte and alledge them as wytnesses. That is nat leafull to heale the eye well before all the rest of the heade, nor the heade before all the body. Such was ỹ sentence of Erystotyll & Plato in the curacyon of dyseases. Lykewyse of Hypocrates, Dyocles, Praxagoras, and Plistonicus / but Thessalus alone gaynsayth this opynyon/ and cõmeth fyrste to the compolycyon of mustarde / and than he hath sollycytude of all the body / without shewynge any thynge wysely. For as yf it were lefull after to haue ones purged all the body/ forthwith to fede it with holsome and good meates, of bocyferacyons, and excrcytacyons, and of iestynges/and of the maner of chaunge of lyuynge/by certayne cyrcuytes and actes. Than of the vomytes made by Rayffortz / and for slũme and conclusyon he hath ordeyned the eleboza. It is hym selfe that hath promysed to heale al diseases easely, but I can nat vnderstande howe that any hath so well healed, eyther in more longer space of tyme, or by

more vnprofytable labour. ¶ Nowe than lyke as we haue seen by vsage and experyence/ put we the case that there be any to whom it behoueth to cure an vlcere malygne and Cacoethes/ put we the case also that there is any other that is in healthy/ but bycause he hath scratched hymself in any party, as on the arme, and sodaynly is rysen a blyster or pustule. Than wtin a whyle after there cõmeth an ytche to the party/and after the pustule is broken there cõmeth an vlcere dyscoloured with fretyng vnegally/and that such thynges is come in. iiii. dayes fro the begynnyng. To this purpose let the mayster Thessalyen answere me/ in what maner it behoueth to heale suche an vlcere. I call it entyerly malygne & cacoethes. And therfore forth with I wyll consyder what is the dispolycyon and affection of al the body. For I wyl inuent of what kynde the humour superflue shal be, as well by the sumptomes of ỹ vlcere/ as by the sygnes of all the body. Than forthwith I wyll purge the sayde superflue humour/ wout taryeng ỹ all ỹ elbow of ỹ pacyent get any dysease/ stoburne & wayward to curacyon. But the sectatours of Thessalus/ that is to wyt they that obserue his precepts wyll tarye tyl the vlcere be olde, bycause it maye retourne to the wonderous, and merueylous cõmunyte of inueterate vlceres, as yf it were nat moche better to shewe the cõmunyte of contumace & wayward vlceres/ the which wold indyke the curacyon, and nat of the inueterate vlceres. Afterwarde ỹ sayd

Thessa

Thessalyēs wold do one of both/eyther they wold cut the vlcere and make it as it were fresshe, and approche the partyes as for to knyt them, or elles they wolde fyrste vse of the salue that is made of mustarde. And all that proffite nat, they wyl haue theyr refuge to vocyferacyons, & gestacyons, and other exercytacyons, and to the maner of lyuyng that chaungeth by cyrcuytes/and after they wyll moue vomytynge by rayffert/and yf the vlcere be nat cured by suche thynges they mynystre elebore called veratrā in latyn. And yf the elebore serue of nothynge / they sende the pacyent in to Lybie for the chaūge of ayre, vndoubtedly Thessalus ought to adde this worde. After this excellent and synguler curacyon of frowarde and rebel vlceres. For of trouth the Thessalyens stay in vocyferacyons, gestacyons, & other lyke thynges, as yf they shuld couer the euyll habytude of the body (whiche the Grekes call Cachexie) and nat the byce of the humour (that the Grekes cal Cacochymie) Is it nat merueyle yf they confesse nat to knowe the vlcere Cacoethes as soone as it is made / and that they cary tyll it be olde? And that often they vse cycatryce / and open many tymes or they vnderstande what to do? seynge also that they counceyll them that haue the feuers in what maner soeuer it be/ to passe the excesse that ought to come the thyrde day or no? God knoweth howe they haue wel and parfytly knowen the contemplacyon of the Cryse, and in what maner they may fore se the great en

 creasynge

creasynge of the sore. What cõmeth therof mosse often? Of a certaynte it cõmeth that the pacyent abydeth in theyr beddes / and consume throughe theyr defaulte / which myght haue ben healed the seconde daye. Of a trouth he nat ones, or twyes, or thryes alonely, but. vj. C. tymes haue we washed many febricitans incontinent after ỳ fyrste actes, which we haue seen done by our preceptours and maysters. And consequẽtly haue permytted them to lyue without feare in their maner accustomed, as they that shuld no more haue the feuer, whom wyle Thessalus that hath exigited ỳ fyrste dyete, that is to wyt nat to eate in thre dayes shuld haue dryed vp and consumed in makyng them sterue for hungre in thre dayes lõge. Than as I coniect he wolde fede them a lytell on the fourth day / and so nourysshe them by lytel and lytel / in suche wyse that the. vj. or. vij. day they shuld scantly be able to go aboute theyr customable besynes, they that neuer had the feuer but ones onely. Of trouth he cõsumed his pacyentes alway in theyr dyseases / the whiche ryght easely myght haue ben holpen. For yf it so were that the vlcere began to sweil at ỳ begynnyng, it myght haue ben holpen in few dayes. Thessalus wolde suffre it to rẽne a yeare or more. And taryed often so long tyll the sayd vlcere often tyme produced tyeatryce / and wolde often open it to wit yf it were contumaced. Than after that he had begon ỳ curacyon he purgeth nat forthwith the body, but fyrste of all vsed his saiue of mustar-

de,

de, and than his Jestes, bocyferacyon, & certayne maners of lyuyng, & than his bomyte of rayffort. And fynably of the Elebore what it is? any other thyng than to lyngre a hole yere? That is to wyt (by the lyuyng god) whan the pacient may be healed in. vj. dayes or in. vij. at the moste / shulde we prolonge a moneth to knowe yf the vlcere be Cacoethes and wycked / and than that we shulde begyn the curacyon? But what necessyte was it to speke of the propre cōmunyte of vlceres īueterate, seynge that they are inutyle in the curacyon / albe it that it were lefull to wryte, nat of the cōmunyte indicatcyce, but of the curacyon of vlceres, nat inueterate, but contumaced and rebell. For it happeneth that some vlceres and diseases are contumacy and rebellyon to heale. Howbeit indicacyon curatyfe is nat taken of this contumacy and rebellyon. But it is the disease that gyueth the fyrste indicacyon of healyng. And of the sayd fyrste indycacyon are founde the remedies as I haue declared. That is the maner to heale by Methode, as that we do in folowyng the auncyentes, yf it so be that Methode is an vnyuersall way, which is cōmyng to all partytuler thynges. ¶ Here is Thessalus begyled, for he weneth that all ỹ knowledge of them that do any thyng by Methode, is Methode / surely it behoueth that he that doth any thyng by Methode haue notyce and knowledge of the lyke and vnlyke. Neuerthelesse that is nat Methode / that is to wyt the sayde notyce of lyke and vnlyke. Also

Arystotyll

Arystotyll and Platon affermeth it nat / whiche Thessalus dare falsely alledge. But at this tyme is nat conuenyent to reffute & reproue suche purposes / wherfore I wyll retourne agayne vnto the Methode curatyfe, promyttyng to shew that there is a pryncyple of Methode in all curacions, and that the way that ledeth fro this pryncyple to the ende is semblable in all partyculer thynges, wherby (albeit that in all dyseases it semeth that there is one propre and pryue Methode to heale) neuerthelesse in all thynges there is one cōmyn gendre / for it behoueth alwayes to begyn at the indycacyon that is taken of the dysease that we entende to heale. And than we must esteme and dyscerne yf the cause of the disease be ceased a redy, or yet presently it augmenteth & maketh the sayde dysease. Yf the sayde cause be alredy ceased, we must come to ẏ Methode wherof hath ben treated in ẏ thyrde boke of this worke. But yf the sayde cause yet presently make the dysease, the Methode is treated in the .iiij. boke. By the whiche Methode thou shalt fynde the remedyes of a phlegmon and of a feuer, and shortly to speake of all maladyes. That is to wyt, yf nothynge is done, thou shalt nat take payne to enquyre the precedent causes / but shalt begyn onely at the dysease. But yf any thynge be done presently thou shalt prepose two fynalytees of curacyon. And than do the other thynges by order, as it is sayd. ¶ Nowe it behoueth to merueyl of Thessalus dyscyples / nat forbycause they fayle

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in such thynges, but bycause they do vse these names, Dyspathics, Metasyncrises, Imbecyllitees, fyrmytudes, and sondry other such names. And yf ye question them what suche names meane / they wote nat what to answere. For to knowe what it sygnyfyeth that they call in all inueterate vlceres Metasyncrynien ten exu in Greke / they answere nat with one accorde, nor clerely, nor prudently, yf that it were an auncient name, or vsurped by any of the Grekes, at aduenture we myght vnderstande of that they haue wryten, what thyng it sygnyfyeth. But bycause it is a proper name vnto theyr stuppdite, that is to wyt, that is come of the suppolycyon and Hypothese of Asclepiades lyke as their other decrees, is it nat then iust & reasonable that they iustyfy theyr dreames? That is to wyt, from whens this that is sayd Syncrinestai ta somata kai diacrinestai. As ye wolde sayd medle & dyuyde the body. And that it were onely leafull to vsurpe suche names, to them that call and constytute the lytel body Atomes, and the poores, and conduytes or the indiuidues, & vacuyte. And fynably the impatable and inalterable thynges to be the fyrste elementes. As that for certayne they vsurpe and contynually vse such manets. Moreouer Thessalus in his Canon whan he confermeth the prynceples reneweth some thyng besyde that which was put in wrytynge by Themyson and Asclepiades / and enligneth clerely what he wyl say, for he hath nat estemed all togyther as Asclepiades. That is

to wyt euyn in such wyse as in Symmetrye, that is to say, that in competent and cōmoderacyon of smal conduites lyeth and consisteth the helth. And in Ametrie, that is to saye / in vncompetence and immoderacyon in them the dysease. Also that curacyon or sanacyon is none other thynge but a retourne to the fyrste symmetrye or cōmoderacyon of the sayd conduytes / but he weneth that all the state and condicion of the sayd conduytes must be chaunged. And of this opynyon is proceded ẏ name of Metasyncresis, which may sygnyfy as moche as Metaporopoesis in Greke. That is to say, mutacyon of the state of pores & smal conduytes. Howbeit it was nat leful for hym to vse the name of Dogmatystes, in places where he cōmaundeth to eschue the vncertayne and darke names & onely haue the vnderstandyng attentyfe in the cōmunytees whiche appere euydently. Than his dyscyples and seruauntes answere that he must nat be herd as a dogmatyke / whan he vseth of these names, Mais alephos, that is to say, symply. For of a trouth some of his dyscyples are accustomed to susteyne and defende hym in this maner / in reuokynge vs agayne to another name, that is Arphilia, whiche we translate, symplenes. The whiche name (of a trouth) I can vnderstande what it sygnyfyeth. For yf he dyd sende vs agayne to a name more vayne (that is in Greke vioticos) the whiche they expose doth signyfy as moch as semblably to the vulgare of men. Truely as moch shuld it be to

say

say Aphelos nat duely nor ryghtwysly/ but with-
out arte or scyence. For the men that are the mosse
lyghtest and quycke of speche vse names of artes
and sciences, vnder some sence that hath no foun-
dacyon. And whan they are demaũded what they
mene, they can neyther tell nor showe. The which
thynge these Thessalyens confesse to be theyr de-
cent custome, the which thyng we do obiect them,
and for certayne they wyll also confesse that they
vnderstande nat partfytly & exactly what is Me-
talyncrysis, yf it be sayd of ỹ mutacyon of poores,
that in Greke is called Poiopoia, in dede it shulde
haue some vnderstanding, and lygnyfy somwhat,
but bayne in many maners, bycause that our bo-
dyes are nat composed of corpules motes / nor of
poores. And yf they were true, yet shulde it nat be
possyble to shew in what maner Mustarde myght
chaunge or alter the state & condycyon of the poo-
res. And yf any can shew it, yet shuld he nat be con
sentynge and confermed to theyr secte, seyng that
they saye, to be content with the apparent cõmu-
nites, wherby that they vse no more such names,
and that they hyndre and let vs no more, for it is
leaful without the name of Metalyncrysis, to say
in other wordes the curacyon of froward vicres,
as the Emperykes do. ¶ Also we haue shewed in
the seconde boke, howe the sayde Thessalyens are
lykewyse abuse at the vocable Atonias, that is to
say, Imbecilite, for they take the name as the em
perykes, for it sygnyfyeth none other thynge, but

that the actions is nat kepte. But yf they propose that there is any facultees and vertues that gouerneth man, whiche we affermye, and almoste all the auncyentes, besydes that they gaynsay to the preceptes of Asclepiades, they propose vncertayne thynges, of the which the Auctours agre nat wel togyther / howebeit they cõmaunde to flye suche thynges. ¶ But tell me Thessale clerely, what betokeneth this vocable Metasyncrisem: yf thou say that it betokeneth to chaunge the poores & small conduytes, thou begylest thy selfe, and vsurpest vncertayne thynges / yf thou say that it is as moche to saye, as to yelde the party of ꝯ body stedfast and hole, or al the man, thou sayst no more to this purpose than the Emperykes, excepte the nowne. For they knowe wel that man becõmeth hole by other remedyes, but they knowe nat by what cause and reason the remedyes restore helth. For none of the Emperyke can tell yf the faculte of medycament chaungeth the poores / nor yf it make symmetrie and cõmoderacyon / nor yf it altereth the qualyte of the pacyent party, howbeit the Emperykes are discrete yf they say ꝯ they knowe onely one thyng, that is to wyt, yf they haue noted and obserued of tentymes, that clysyte hath folowed whan ꝯ medycament of Mustarde hath be mynystred to such a sore, and in such tyme. Neuertheles they speake nat of Methode, nor reyse theyr browes at it. And be nat pleased with suche notyce, and myssaye nat the auncyentes, nor dyspraysse nat Hyppocrates,

nat

nat eſtemynge hym as nothynge/ but they alowe hym and afferme that he hath layde all verytable thynges. But yf Theſſalus here that myſpryſeth Hypocrates, and al the other mayſters, vnderſtandeth nat that all the preceptes that he hath wryten of the frowarde and rebell vlceres ben Empetykes. Albeit yf he wrote them wel & cõmodiouſly it ſhulde be ſomwhat profytable / but it appereth nat that he hath done ſo / ſeyng that he parnerted the ordre of remedyes / and vſed remedyes for the party, or that al the body was prepared. In good ſoth it is a ſygne and argument of an vntaught and great ygnorannce (ſeyng that in this thynge almoſt all the mayſters of medycyne do agre, albe it that in ſondry thyng, they iarre) that is to wyt, that all the body muſte be emptyed and purged of all his out warynges, or that any partye be take ſubiecte to the ſtronge and behement remedyes. ¶ For who ſoeuer wolde iudge, eyther by experyence or by reaſon (for there is none other thyrde maner to iudge, nor in what arte ſoeuer it be, nor in any partye of lyfe) he ſhall fynde ẏ it is a great incõmodyte to mynyſtre to ẏ ſore party any ſalue or plaiſter that is bytter and hote, or he proudeth for all the body, which fyrſte requyreth his propre cure. For the layd medycamẽt drawerh to it from all the body in ẏ maner as cucurbyte and ventoſe doth the excrementes and ſuperfluytees. And ſo it cleueth and ſticketh to the layd party greued and ſore, in ſuche wyſe that with great payne it may

be scantly pulled of. ¶ Wherfore it must be asked of these Thessalycens, from whens ẏ sayd fantasy came to Thessalus to wryte fables and toyes, as touchyng the curacyon of frowarde and rebell vlceres, seynge that none Emperyke, nor racyonall hath so wryten before. Albeit neyther Thessalus, nor any of his dyscyples and sectatours dare nat afferme that suche ordres or remedyes do agre w̄ experyēce or with reason. Moreouer they can nat shewe in what maner of tyme indyke and nat the disease, nor also (that is yet more) howe Thessalus is nat all holly folysshe and dul, that iudgeth that the cause must be esteemed ẏ letteth and hyndreth the cycatryce of vlceres, the whiche cause is to be done awaye / and lykewyse seeth nat that it suffysseth, and that ẏ length of tyme of vlceres seruyeth of nothynge / with this he consydereth nat that he must do thus, nat onely in vlceres, but also in all other dyseases, as the auncyentes do admonysshe. But they answere nothyng to these purposes, but that they say alwayes, that we do nat vnderstande them wel, as yf they knew partyteiy ẏ thought of Hyppocrates, and of all the auncyentes. And affermethat Thessalus hath a good oppynyon whē he sayth that there is a cōmunyte of ẏ inueterate vlceres, and that Hyppocrates vnderstode it so in the boke of vlceres, which wryteth in this maner. It is profytable that the blode do flowe contynually from ẏ olde sores, in what maner that it hath ben seen redefull. ¶ At all aduentures than what

may

may come to speake cõmatyly of the sentence and intelligence of Hyppocrates, thoughe I haue nat promysed that I wolde speake of it in this place/ but that which I wyll say shall be of the interpre= tacyon, of the wyt & knowledge of the auncyentꝭ. The whiche as we haue sayde as yet hath gyuen no sect, but studyenge ẅ symple and pure thought to inuent some thyng profytable to helth, it is wel semynge that they haue founde some thynges by vse & some by reason. Than dyd they wryte theyr inuencyons many tymes without gyuynge any reason to theyr inuencyons, & somtyme they dyd, the which they haue done for cause of the profyte of the readers. For they trusted to be profitable to theyr successours, as to the good and eyght vsage of inuented thynges to knowe the reason of theyr inuencyon) and haue wryten it dyligently. To the contrarye, where they haue esteemed that it shulde be superflue to recyte, they haue obmysed and left some. ¶ Nowe it is well knowen to all after that I holde my peace, that the auncyentes haue well loued shortnes of speche, and pryncypally for that cause. Nat alonely Hyppocrate, but also all the o= ther auncyentes. Somtyme wont makynge men cyon of the myddel mosse added the thyrde thynge. For yf the fyrste thyng be lygne of the seconde, the thyrde necessaryly foloweth after the seconde. For this cause the fyrste they put ꝑ thyrde, obmyttyng and leauyng the seconde. ¶ I haue shewed sondry tymes howe the auncyentes and chyefly Hyppo=

crates

crates haue wrytten suche thynges. And he that wyll knowe and parfytely vnderstande the maner of interpretynge, that the auncyentes had ought to be exercysed in theyr style and maner of wrytynge. For this tyme I wyl expose onely that whiche I haue purposed / that is to wyte the vlceres the which (after wel and duely to haue done all thynges requysyte) although they be nat cured, the maysters in medycyns call them Cacoethe in greke, we call the malygne or wycked, stoborne and rebell. ¶ Nowe haue we spoken in the boke afore what curacio of vlceres is. Thā these vlceres here all are called Cacosthe, inueterate, and dinturnes in vsynge suche names indyfferently. Lykewyse for to knowe the dysease Cacoethe is (that is to saye wayward, stoborne or rebellyous for to heale) it maketh somwhat with ỹ other sygnes, neuertheless the dyuturnyte, or that the said vlceres be called dyuturnes, of longe contynuaunce. And inueterate, as waxen olde / and in dede are suche that no maner of conuenyent indycacyon of curynge / but it must be inuented bycause that the vlcerate party is yll ordred and paynfull. That inuented, the maner of curynge is euydent. But thou must saye, howe so? Of a trouth yf thou heale the vlcerate parties, prouided that they onely are payned, but yf all the body habounde in vycyous, and corrupt humour. In emptyenge & clensynge the sayd humour / for truely the sygne of the vycyous humour is the dyuturnyte of the vlcere, but ỹ inuencyon

cyon of that which is bryle and expedyent cõmeth nat fyrste of the dyuturnyte, but of the malyce of the humour / wherby these thre thynges folowe eche other by ordre. That is ỹ fygne, thaffection, and the curacyon. The fygne is the dyuturnyte, thaffection is the byce of the humour, and the curacyon is the euacuacyon of the sayd humour / by this meane ye shal fynde that the auncyentes many tymes after the fyrste anone make mencyon of the thyrde, leuyng the myddylmoste. As Hyppocrates dyd whan he sayd it is bryle to cause the blowe flowe often out of bleeres inueterate in what maner that it be, so that the thyng be seen behouefull nat that the dyuturnyte indyketh the curacyon / but the byce of the blode. For a lytel after he sayth thus. The byce of the blode hyndereth greatly the healyng of the sayde bleeres. Also putrefaction of blode / and all thyng that is come by transmutacyon of blode letteth all other bleeres for to heale. Anone after whan he speaketh of bleeres that come nat to festring he sayth this wyse. The bleeres may nat be closed togyther yf the lyppes and partyes that are rounde aboute it become swarte or blacke, bycause of the rotten blode, or baryce (that is to say a tumyde bayne) that causeth the fluxion yf ye heale nat the sayd partyes that be aboute it. Afterwarde he wryteth of the cure of the barices. And furthermore he maketh mencyon of the purgacyon of all the body, as well in other woundes, as in them where there is feare and daunger of

rottēnesse (called in Greke spha celos) and also in serpentz vlceres, and in al Eschirmenes, that is to say that are eaten and reade. ¶ And thus Hyppocrates is accustomed to name the vlceres that be reed by any humour. And also whan he speketh of them that ensueth he sayeth in suche wordes. In euery vlcere where as chaunceth to come Erysipclas/ all the body must be purged. And fynally yf ye rede dylygently the boke of vlceres, ye shall fynde that he taketh indicacyon of the dysease alway, as somtyme of the tyme, but that is to knowe the disease. And that it is so, ye may knowe it at the begynnyng of the sayd boke, which is such. It behoueth nat to moyste ẏ vlceres, what soeuer they be, but with wyne. Then telleth he the cause saying. For the dry vlcere is ẏ nerest of helth, ⁊ the moyste to sorenes. Then anone after he sayth/ for ẏ vlcere is moyste, but ẏ is drye is hole, ⁊ therfore in all the boke, in asmoch as he hath constitued ẏ ende of al the cure of vlceres to be drynesse / forth ẇ he hath foūde the ꝑticuler thyng/ admonysshing vs many tymes of ẏ sayd ende/ for when he wryteth in this maner. Euery vlcere ẏ is dyuyded ẇ a cuttyng instrument or sharp poynted receyueth medycamēt ẏ is mynystre at ẏ begynnyng in blody ⁊ rawe vlceres, ẏ which medycament in greke is called Enhameon, or otherwyse a drying medicine ẏ letteth it to come to suppuracyon / for it becōmeth dryer bycause of the fluxyon ⁊ shedynge of ẏ blode, ⁊ yet agayne Hyppocrates sayth. All vlceres ẏ are purged

ged ī tyme behoueful, so ꝑ they come alway to more dryneſſe, in the moſte parte of them come none ouergrowynge nor ſuperfluyte of fleſſhe, but that there is bruſe, and agayne. Yf any vlcere may nat ticue or growe togyther, the moyſte fleſſhe is the cauſe. ¶ In all theſe paſſages Hyppocrates admonyſſheth vs of the fyrſte indicacyon curatyfe of vlceres. For of a very trouth the curacyon of an vlcere (yf as) a beyng but vlcere is meane and moderate dryynge, wherof the demonſtracyon hath ben gyuen in the boke afore, but the curacyon of an vlcere ꝑ is coniunct w another affection, wherof the cure ought to procede, is nat lyke an vlcere alone, but the fyrſte curacion ſhal be of ꝑ ſame affection, and the ſeconde of ꝑ vlcere. For yf there be eyther phlegmon or ſwart colour, or ecchimoſis, or erſipclas, or tumour, ꝑ is called oedema in the vlcerate party, fyrſt ye muſt begyn ꝑ curacyon at one of the ſayde affections, howbeit enery one knoweth well ꝑ the vlcere ſomtyme nat onely is nat wel a cōmodiouſly cured, but becōmeth moche greater, for yf in the parties roūde about ꝑ vlcere there is eyther bruſe, phlegmon, or other tumour, we muſt fynde the propre curacyon of the ſaid affection, a haue it for a certayne ꝑ it is nat poſſyble to heale ꝑ vlcere, yf ꝑ place where it is be nat cured fyrſte. And therfore Hyppocrates putting vs in memory ꝑ which he had treated in ꝑ begynnyng of his boke to wryte al ꝑ other thingꝭ cōpriſed aboue, ꝑ are plēt whē he ſayth. Euery vlcere ꝑ is dyuyded w a cuttynge

instrument, or sharpe poynted rereyneth medycament called Erhaemon a dyssycatyse that letteth the vyle matter. But yf the flesshe be contused or cut remedy must be gyuen, in such wyse that it come soone to suppuracyon/ for in so doynge it shall be the lesse greued with phlegmon. And also it is necessary that the flesshe that hath ben contused, and incised, the whiche putryfyeth, and cōmeth to suppuracyon, in collyquieng and meltyng, and after that the newe flesshe is engendred. ¶ By these wordes Hyppocrates sheweth manyfestly that al dyseases of the vlcerate partyes ought to be desiccate except them that we wyl sodaynly brede pus, that is to say rotten matter/ and passyng forth he teacheth vs that pus or suppuracyon is made wt some putrefaction. Nowe all thynges putrifie by heate and moystnes/ and therfore the Cathaplasmes made of barly meale (seyng that they chaufe and moyste) we shal mynystre, to all dyseases where it is expedyent to engendre pus. For the barly meale with water and oyle, and lykewyse bread with oyle, or also a fomentacyon with moch hote water, and the strength of the saine called Tetrapharmake, and fynally all thynges that warme and moyste, forthwith engendre rotten matter or pus. And for ỹ cause in ỹ parties where as phlegmon is, yf there be all redy vehement pulsacyon/ in such wyse that there is no more hope of the curacyon of the sayd partyes without suppuracyon all the auncyentes apply the sayd suppuratyse me

dycynes,

dycynes, and nat sooner. The which thynge Hyppocrates sheweth playnly in ẏ wordes beforesaid, wherby he byddeth to drye moche the woũded partyes without brusure. And they that be with brusyng, it behoueth to brynge them soone to suppuracyon. ¶ Moreouer whan he sayeth, that all vlceres that be nat well and duely purged, ⁊ begyn alway to brede ⁊ encrease, in them the flesshe ouergroweth greatly / but they that are purged as it behoueth, and alwayes cõmeth to drines, in them the flesshe ouergroweth nat, but yf that there be contusyon. Of trouth to the purpose, whan he addeth, but yf that there be contusyon, he reduceth vs to mynde of that he hath sayde before. That is to wyt all vlceres requyre for to be dryed, but they where as is brusynge. For yf ye do lay to the partyes where as is phlegmon, a Cataplasme that is hote and moyste, it is nat done by the fyrste ⁊ pryncypal reason. That is to saye, as remedy to ẏ sore, but asswagynge of the symptome and grefe. For the remedies of phlegmon ar of dissicatyfe vertue. ¶ Herken nowe what Hyppocrates sayeth. The playsters of tumours called Cedemata, and phlegmons that consysteth rounde aboute, be verbascũ soden, and leaues of trifolium rawe, and the leues of Eperitron soden polium. All these medycamentes haue vertue dissycatyfe, as we haue shewed in the bokes of symple medicynes. And the sũme and shorte cure of the partyes where as phlegmon is, is done by the remedies that doth away all ẏ hole

dyseale. Or yf ꝑ said remedyes haue left any thynge remanyng ꝑ cõmeth to matter, it is nedeful to haue another medycament bytter & strong, ꝑ may make suppuracion. Or ꝑ the skynne ꝑ is aboute it be thynne, & that ꝑ wylt nat ꝑ the pacyent be sooner delyuered of it, ye must make incysyon/ but of the cure of phlegmon by barly meale is sooner lenition than curacyon, & fyghteth agaynst the dysease, & of ꝑ dyfference of such thyng/ we shall speke hereafter more at large. ¶ Nowe me thynketh to haue manyfestly shewed how Hyppocrates hath cõmaunded ꝑ all bleceres ought to be dysyccate, & that he hath ordeyned & confermed ꝑ it is the end of the curacyon. In asmoche as the indicacyon is taken of the dysease, & nat of the tyme. And yf any desyre to haue greater persuasyon, let hym rede dylygently al the boke of Hyppocrates, that he hath wryten of bleceres. For he shal vnderstande clerely that there is one generall indycyon of all bleceres, that is to wyt ꝑ which we haue shewed in the precedent boke. And also ꝑ there is none indycacyon that is taken of tyme, nor at bleceres, nor at phlegmon, nor at other greues. And therfore we are cõmen to the purpose & place to speke. It is a thynge inst and trewe to shewe that Hippocrates hath ben inuentour, nat onely of that we haue sayd before, but also of all other thynges that is for to be knowen to hym that ought to hele an bleere well. For it appereth that he hath inuented the reason and maner to heale the symple bleceres, and that

are

are without other affection, which lyeth and consisteth in dissiccation. But also partyculerly by the kyndes of euery dysease. For eyther the byceous humours flowe no more in the sore partye, or els it floweth styll. Yf it flowe no more, it behoueth onely to succour and remedy the party that is payned. That is to wyte yf it appere pale, blacke, or read, it must be scarified and made to blede. Then afterwarde (bycause that I maye vse his wordes) must be layde therupon a sponge more dryer then moyst. I thynke that no persone is ygnorañt that this partycle (that is to wyte than) hath in this place any strength of denyall, as yf he sayde thus drye and nat moyste. And afterwarde ought to be applyed remedyes dyssyccatyues. And than (yf it be requisyte) for to drawe blode agayne, and forth with after make suche thynges as is aboue sayde, vnto the tyme that the helth be all togyther gotten. And yf the lyppes of the bicere appere harde and stony, they must be cutte, wherof is spoken in this wyse. Yf the bicere that are cyrculer and roũde be caued somwhat, it behoueth to cut in maner of a cyrcle the partyes that are cõmen in swellynge, which in Greke is called call apostema. Eyther a hoole or halfe a cyrcle accordynge to the length. Also it is wrytten of all tumours that are conuinct with an bicere how it ought for to be cured, Lykewyse of the baryces / for by the occasyon of them the bicere is mayward and rebel to be healed, yf that any humoure of the sayde baryces do

flowe

flowe in the vlcerate partyes. In lykewyse whan the fluxyon of humour cõmeth from all the body, he byddeth that all the bodye be purged without takyng of any indicacion of tyme. And for certayne it ſhuld be a laughyng thynge that ſo many of dyuers and often contraryes ſhulde be taken of a cõmunyte. For put the caſe that any indycyon of tyme be taken/ yet fynally it muſt be ſayd what it is, and compryſe it in a ſũme / as Theſſalus doth (nat onely we) whiche hath alway an indycyon of the dyſeaſe of the body that is ſtopped, that is to wyt that it be vnloſed/and another vnloſed of the body to be ſtopped. Lykewyſe in the vlceres, ẏ that is fylthy requireth to be clenſed, that ẏ is caued to be fylled, that ẏ is egal to be feſtred. And that that ouergrowen fleſſhe, that it be had away, as Theſſalus ſelfe is authour. Let hym ſhewe than that there is a thynge propoſeyoned in the dyuturne and inueterate vlceres, as there is ĩ all them aforeſayd, whiche is nat poſſyble to hym, for he byddeth that they ſhulde be cut. But what is that raſyonall indycyon taken of tyme / and than to vſe remedyes of Muſtarde / of the whiche he taketh and vſurpeth this vayne worde Metaſyncriſis: after that he prouoketh vomytes, by Raffortz. And at the laſt whan he fyndeth none other remedy to vſe Eleboze: Of the which thynges ſhal be ſpoken moze playnly hereafter, whan we ſhall ſhew that no indicacyon in what dyſeaſe ſoeuer it be nat taken of tyme. Albeit that ẏ tyme is ſomtyme lygne

of the

of the dyseaſe. ¶But I fynde agayne at Hyppocrates, wherof I merueyle of his great dylygence in all other thynges, and chyefly ꝑ he hath nat forgoten ꝑ whiche is ꝑyncyppally to be conſydered, of the mayſter in medicyns touchyng to indicacion. Nat onely in one dyseaſe or two, but in all. That is to wyt the indycacyon ꝑ is taken of the myghtynes of the dyseaſe, which the Methodykes onely haue nat left (whiche is no merueyle) but alſo dyuers of the racyonalles, & Emperykes although it be in dyuers maners. For when they ſay ꝑ they haue obſerued the euacuacyon of the cours of to moche blode/they confeſſe manyfeſtly ꝑ they haue no regarde of other thynges ꝑ appere in the ſores for to come to ſuch euacuacyō, which ꝑ I ſay therfore ꝑ purgacyon is euacuacyon, the which is nat indicate by the cours of to moche flowyng of blode but alſo for bycauſe ꝑ (although ꝑ there be no cours of redoundyng blode) we muſt ſomtyme come & haue refuge to the ſendyng of blode, in grecke called phlebotomy. For when the diſeaſe is great, with the force of ſtrengthes there is none but he make phlebotomy, yf he be expert in the workes of the arte. And ſothly we ſe ꝑ the emperykes cōmeth to the ſendyng of blode when any is fallen from a hye place. Or when there is any partyes fore bruſed & hurte w̄ any wounde thoughe ꝑ the pacyent were hole & ſounde before & without ſuperhabundaunce of blode. By the whiche it appereth ꝑ it is nat the redoundyng of blode ꝑ indicateth the phle

botomye, but it is the myghtynes & behemency of the dyseale, & the force of the strengthes, acceptynge alway childzen. And by an other reason, as yf a man be hole & sounde & in no wyse hurt & is ful in habundaunce of blode, for all ỳ it is nat necessary to take his blode from hym. For to some, fastynge may satysfye, to another small eatyng, to another flux of the wombe, or purgation, or hauntynge of batthes, to another onely besynes, or habundaunt fretyng may be ynoughe. But the phlebotomye is nat necessary to such folkes, as the emperykes say also. Lykewyse purgacyon is nat cõuenable in the onely habundaunce of bycyous humour. But lyke as the phlebotomye is made eyther for habũdaunce of blode, or for the magnytude & fyersnes of the dyseale, also the purgacyon is made for the habundaunce of some other humour, & for the behemency & force of the dyseale. ¶ As touchynge the mysyon of blode we haue treated in another boke, & shall treate hereafter. In this present boke I wyl speke of the purgacyon. For they ỳ be dyseased desyre it. Nat onely bycause ỳ it euacueth the superflue humour & noysome, wherwith they be greued, but also to put it out & be clẽsed. And for this cause Hyppocrates aswel in his other workes as in ỳ that he hath wryten of bicores considereth the behemency & strength of the dyseale to ỳ indicacion of purgyng sayth thus. ¶ Purgacyon by the bely is profytable to many bicores, to the woundes of the heade & of the bely, & of the artycles, or also yf

there

there be daūger of rottēnes in the bone, or where
surgerye behoueth, or also to gnawyng. Lykewyse
to serpent vlceres & other affections ỳ maketh the
vlceres long in healyng. And also where as rollyn
ges must be vsed, in all suche affections behoueth
purgacyons. ¶ By these wordes it is clerely she=
wed ỳ purgacyon is ꝓfytable to all vlceres & wou
des, at al & euery tyme ỳ they are greatest. For in
asmoche ỳ nat onely the sayde affections, but also
other be made greuous & great in thre maners.
That is to wyt eyther for ỳ excellency & nobylyte
of the party, & myghtynes of the dysease, or bycau
se ỳ the sayd maladyes & affections are Cacoethe,
ỳ is wycked. Hyppocrates hath made mencyon of
all these thynges by them selfes. That is when he
sheweth of woundes of the heade, & bely, the dyg=
nyte & excellency of the party ỳ is hurt. ¶ I thyn=
ke ỳ it is manyfest to all ỳ here must be vnderstan=
de nat onely the inwarde bely, but also the supe=
ryour. For in diuiding ỳ tronke which is betwene
the necke & the legges, is two great cāpacytees.
The fyrste is contayned vnder the Thorax. The se
conde vnder the fondement, ỳ is to the mēbrane ỳ
is stretched vnder labdomen, & for certayne ỳ wou
de ỳ hath perced ẅin the Thorax, or ẅin the arg
hole is very daungerous, pryncipally yf any of the
inwarde partyes be woūded. ¶ Lykewyse there is
but few but he knoweth well ỳ all woundes of the
artycles are Cacoethes and wycked. The whiche
thynge the Emperyaes vnderstande by onely expe

ryence. And they ꝑ haue studyed to haue the scyen ce of the nature of the body, vnderstande it by the nature of ꝑ hurt partyes. For in the synewes and bony places & without flesshe there is daunger of payne, wakyng, & pryuacyon of rest, & also of con= tulsyon. Such woundes abouesayd, & such as be stytched, ꝑ is to say ꝑ are so great ꝑ they haue nede to be sowed, or at leest wayes of byndynge or rol= lynge requyre purgacyon. ¶ We haue sayd in the next boke afore ꝑ all the great bliceres ought to be conioyned, eyther by seames or by byndyng, lyke wyse ꝑ the bliceres where there is daunger of the corruption of ꝑ bones are w̄ magnytude of phleg mon. Also they ꝑ are w̄ erosion be cacoethes & wyc ked, & procede of euyl humours. And also cankers cōmeth of bylyous excrementes. That is to wyte coleryke superfluite, & al other olde bliceres cōmeth of such a cause/wherfore in all ꝑ bliceres aforesaid Hyppocrates cōmaūdeth to purge by ꝑ bely, and folowyng after he addeth these wordes. In all bli= ceres wherto erisipelas is cōmen the body must be purged in the party moste byle for the blicere, so ꝑ the purgacyon be made eyther by the vpper par= ties or by the inwarde, wherof he hath taught vs the dyfference in the boke of humours / where he byddeth to retourne to the contrary partyes & de ryuat to the syde. And when there is great fluxion ꝑ it behoueth to make another blicere in the con= trary parties, & therof he speketh in the said boke, wherof yf yet agayne yf the fluxyon be ipetuous &

great

great we shal make reuulsion in the contrary par
tyes, ꝑ is to wyt yf the vlcere be in the vpper par-
tyes, by purgacyon downwarde, yf the vlcere be in
the inwarde partyes, in purgynge the vpper bely.
But yf the fluxion be stopped all redy, in such wyse
ꝑ it is drawen to, & fixed in the membre, it is more
expedyent to dryue it out by the next places, seyng
that the translacyon & transporte is by ꝑ partyes
ꝑ be next it. Seyng also ꝑ thaccesse & actraction of
the purgyng medycament is more easy & prompte
nere then fer. The which reason belongeth also to
another party of ꝑ art, ꝑ is to wyt of ꝑ which trea
teth of the purgacyon of humoures, as it is well
knowen to all, & therfore hereafter it shall be neces
sary to repete it, and make it all parfyte. ¶ Nowe
wyl I shew ꝑ the force or yf ye wyl cal it the mygh
tynes, or fyersnes, ought to be stablysshed & ordey
ned by indicatrice of phlebotomye, or of purgaciō,
and ꝑ Hyppocrates was ꝑ fyrste inuentour of the
sayd indicacyon, which I wyll shewe as touchyng
to other dyseases in the bokes ꝑ folowe, & in this
present boke I wyl treate of vlceres. ¶ I haue all
redy spoken clerely of the purgacyons. For syth it
is so ꝑ euery dysease is greuous & fyers in .iij. ma-
ners, ꝑ is eyther by precellence & noblenes of ꝑ par
tye, or for the strengrh & magnytude of ꝑ affection
& dysease or for ꝑ wyckednes & frowardnes of the
same, called ī greke Cacoethia. Hyppocrates hath
made mēcyon of all these thyng{ where as he spa-
ke of purgacyons, but some perchaunce shall say.

Howe than doth nat Hippocrates perswade some tyme for to drawe the blode for the same causes a bouesaid? It semeth ꝑ he cõmaundeth them thus, but in few wordes, & neuertheles nat without demonstracyon, as he is accustomed, & also all the other auncyentes. Thou shalte vnderstande ꝑ it is thus. Fyrste yf thou rede agayne his wordes ꝑ are such. In all vlceres newly made, but yf it be in the bely, it is expedyent ꝑ forth w̄ it flowe in blode eyther more or lesse. For by ꝑ meane the vlcere shall be lesse greuous by a phlegmon, & also the places ꝑ are about it. ¶ And after these wordes ꝑ he wryteth ī his boke of vlceres (yf ꝑ hast mynde of it) ꝑ he hath often proposed it in his other bokes. Howe ꝑ medycyne ought to be ymytatour nat onely of nature, but also to those thyngs ꝑ are ꝓfitable when they come to theyr ꝓpre & natural fyxyng ꝑ shalt clerely vnderstande ꝑ mynde of Hyppocrates, that is, ꝑ blode must be drawen when the woundes are great. For yf it be expedient ꝑ the blode flowe in suche vlceres, & that be nat leten flowe, ꝑ must adde & supply that ꝑ is nedefull. These wordes ꝑ he wryteth after the declaryng thus, & conioyneth them forth w̄ to them abouesayd. It is profytable ꝑ the blode be leten flowe many tymes from the inueterate vlceres (in what soeuer maner ꝑ it all be seen opportunate) aswel in the vlcere, as in the parties about it. For in asmoche as he hath sayd before ꝑ blode ought to be taken from euery grene wounde, seing ꝑ he made no mẽtion of veterate vlceres,

it wolde

it wold haue wened to some ꝑ he had onely spoken of grene or freshe woundes, wherby he hath well added ꝑ it behoueth to drawe blode from ꝑ innete rate & olde sor. ¶ Now syth it is so ꝑ the doctryne ꝑ we haue taken of hym is ꝑpetual & alway trew, that is how fluxyon ought to be drawen (the whi che begynneth) at ꝑ contrary parties, & that whi che is all redy fyxed in the partye ought to be pur ged, eyther by the sayd paynfull party, or by ꝑ next party to it. ¶ It is nowe easy to vs to conclude of the detraction of blode, how from the begynnyng it ought to be doone in the partye ferre of & mose dystaunt, & then in the bleerate parties. Lykewyse yf ye adde to the abouesayd thynges ꝑ Hyppocra tes admonysshed to empty the superflue humour, somtyme ye shal vse detraction of blode, ꝑ is when the blode surmounteth. Somtyme ye shal gyue a medycament ꝑ hath vertue to purge ꝑ humours coleryke or melancolyke, or els phleume. Hauyng euer in mynde in all these worckes howe none of them is the curacyon of bleeres. In asmoche & as bleere. But rather of cacompe ꝑ is coniunct w the bleere, or of ꝑletore, or of phlegmon, or of herpes, & other lyke dyspolycyon, wout to forget ꝑ any of the accydentes of the bleere gyue any force of his ꝓpre indicacion, as magnytude. ¶ In the boke afore we haue spoken of bleeres, wherin we haue exposed all the differences of bleeres, how many, & what they be, & what is the indycacyon of eche of them. Howbeit I haue nat spoken in ꝑ sayd boke

howe

howe somtyme to purge is taken of the force & vehemence of the disease, bycause it shuld be to longe demonstracyon. Also in the sayde boke I haue nat conioyned ẏ cure of al the body w̄ the vlceres, but I haue wryten it in this present boke, in asmoche as it is good & vtyle for ẏ thyng proposed. For the parfyte & absolute exposycyon of this kynde of indicacion, which we haue sayd is taken of ẏ myghtynes & strength of the dysease, shal be also treated of hereafter. Lykewyse of the indicacion taken of the age, and also of it ẏ is taken of purging of humours. And lykewyse the indicacion ẏ is taken of the payned parties shal be parfytly declared in the bokes ẏ foloweth. For as nowe we haue onely made mencion of the curatyfe indicacion, which may be taken of the nature of the sayde partyes, ẏ is to wyt of ẏ temperaunce & substaūce, w̄out touching of ẏ which is taken of the situacyon of the fourme & fygure, of the vtylyte & vsage, & of ẏ felyng sharp & dull. ¶ Nowe then let vs speke of the sayd indicacions ẏ is profytable to the curacion of vlceres. The party ẏ is sharp of felyng ought asmoche as is possyble to be cured w̄out dolour or payne. The mater of suche remedyes is treated in the bokes ẏ be wryten of symple medycamentes. But the partye ẏ is but of small felynge receyueth stronger remedyes, yf the disease requyre it so. Now we must consydre the strength of the pryncipal membre, as we shal say more at large when we speke of phlegmon. But yf it be nat a pryncypall membre, it is

lefull

lefull surely & without daūger to lay to it such ma
ner of medycament as mytygate & asswage, the
grekes call it Calastyce, we shal speke of it playnly
h.. after. At this present tyme we wyl shew ỹ rea
son & maner to heale, which is taken of ỹ situaciō
& fygure of the partyes, & than we wyl impose the
ende of this fourth boke. ¶ For this cause we ha=
ue cogitate & inuēted ỹ we must gyue medicamēt⁊
to drynke to hym ỹ hath his vētricle vlcerate, whi
che vulgarily is called ỹ stomacke, & yf the bulke ỹ
propryely is called ỹ stomacke, ỹ the grekes cal ceso
phagus be vlcerate, the sayd medycament⁊ ought
nat to be taken & swalowed at ones, but by lytel &
lytell in contynuyng, bycause of the passage, & also
of the touchyng there come vtylyte in the vlceres
ỹ are in ỹ party, & nat for to contayne the sayd me
dycamentes ỹ be adherent, as in the vlceres of the
ventricle. ¶ Lykewyse we haue indicate & shewed
by the sytuacyon & fygure of the sayd party ỹ such
medycament⁊ ought to be made grosser & thycke,
& more gleymy & cleuyng, bycause ỹ the bulke is a
passage of the thynges ỹ is eaten & dronken. For ỹ
cause it hath nede of remedyes ỹ may draw to it,
& almoste in all partes to be coagulate & cleuyng,
& nat such as are thyñe & easy to rēne & flete lyght
ly. And also the cours & thycke medycamentes do
crud & make concrecyon in ỹ partyes of the bulke
or oesophage, & they ỹ be gleymy do cleue to. Lyke
wyse in vlceres ỹ are in ỹ thycke & inwarde guttes
haue more nede of remedyes which are cast out &

put out by the syege, in almoche as the said thycke are next to ꝑ syege. But of the bliceres ꝑ are in the intestynes vpwarde & thynne, bycause they be ferdest from the syege, & are set in ꝑ myddle situacion, requyre both the two medycyns, ꝑ is to wyt, those ꝑ are receyued by ꝑ mouth, & those be infused and cast out by the syege. ¶ Nowe for certayne the cõmune indicacion of all ꝑ interyour partes is ꝑ we ought to chuse those thyngꝭ ꝑ be moste famylyer to the nature of man, be they metes or medycyns. And ꝑ we leane & cast away all contrary thynges. Albeit ꝑ in the bliceres whiche be in the outwarde parties, the blage of such medycament be nat noy som as is aerugo, aes vstũ, & aeris squama & cadmia, & pãpholix cõmonly called thutie, & argenti spuma, ꝑ is litargiri, & cerusse. Such & lyke medycamentꝭ ought nat to be bled nor admynystred to the bliceres of ꝑ inwarde partyes, of whose nature we haue wryten in the boke of tẽperamentes, and in the boke of the symple medycynes. ¶ And yf ye wyl bryng ꝑ blicere to a festre or cleuynge ye ought to chuse tarte meates & gleymy ꝑ haue no maner of erosyon. But yf ye wyll clense the blicere ye must chuse thynges ꝑ absterge or wasshe moderatly, as rawe hõny, which aboue al thyng is clẽsing thus. As touching scarre potions & meates they are cõmonly knowẽ ouer all. I cal austere which in greke hyght (styphon) ꝑ is to say a lytell adstryngent. For soure or bytter is it ꝑ is tarte (in greke strypthon.) ¶ The medycyns ꝑ may be taken surely and

without

without daunger is treated of in the bokes of me
dicamentes. Neuertheles we wyl lay some formu
lary for the inwarde vlceres such medycamentes
are holsome, as hypocistis, & balaustium, ꝑ is the
floure of tame pomgarnets, & galla, & malicorii, ꝑ
is the huske or pyl of the pomgarnet, terra samea,
et leminũ, ꝑ is terra sigillata, & the pyth of Rhus,
ꝑ is symac, also the iuce of roses, & achatia, & other
lyke, which anoynat the bowels & inwarde ꝑties.
And ye must shew & gyue ꝑ sayd medicamentes w
some decoction of tarte thynges, as decoction of
quinces, of lentistes, or of the hyghest bougbes of
rubus, or of vynes burgeons, or grene myrtylles,
or w tarte wyne. ¶ It is now manyfest & none is
ygnorasit, ꝑ he must beware of drynkynge of wyne
yf there be phlegmon, or els there is no daunger.
In lykewyse it is wel knowen & euydent ꝑ the said
medycamentꝫ must be prepared & receyued w the
decoctions, & moyste thyngꝫ. Also ye must medle to
gyther fraga, cauthu, & gẽme, expesly to ꝑ vlceres
ꝑ are in the bulke & resophage. Also it was cõmaũ
ded to make gargarysynes to the vlceres ꝑ are in
the parties called fauces & parysthmia, but in the
vlcere ꝑ is in the sharpe artere called trachea, the
patyent must be layde vpryght, & kepe the medyca
ment longe tyme in his mouth in losyng all ꝑ mus
cles ꝑ be in ꝑ place. For in so doynge some parte of
the medycament wyll flowe by lytel & lytel in to ꝑ
artere sẽsibly & manyfestly. As we may know whẽ
the sayd artere is well disposed after the nature of

it, ẏ somwhat of ẏ which is dronken rēneth ⁊ passeth throughe it. But lykewyse as in helth ⁊ good lust it must be kept ẏ it influe nat to moche, so in it must in dysease for feare ẏ it engēdre nat ẏ cough. For as longe as the humoure descendeth in euery parte nygh the tunycles of ẏ artere as water doth by a wal it exciteth nat ẏ cough, but yf some thing passe in the myddes of the way of the spert, ẏ is the ayre, forth ẇ it bredeth the coughe. All the indicacyons of it is taken of ẏ situacyon ⁊ fourme of the partye. Lykewyse also hūny must be medled in all medicamentes destined ⁊ ordeyned to the vlcere of the Thorax ⁊ the lunges. For yf ye vse onely tarte medycyns they wyll remayne in ẏ bely. Thē thynstrument of the dygestyon and distrybucyon of the sayd medycament, ouer all the body shal be hūny. Also of theyr sodayne passynge as a vehicule, with ẏ there is hūny it noyeth nat the vlcere. Lyke maner all and as many tymes as there is vlcere in ẏ bladder ⁊ in ẏ raynes it must be myxed ẇ the medycamentes of the vlceres, nat ẇ hūny, but with some dyurytyke medycamentes, ẏ is such as prouoketh ⁊ styrreth to pysse. ¶ I thynke that ẏ is patent ⁊ manyfest to euery man, after ẏ I holde my peace, ẏ is to wyt ẏ they can knowe ⁊ dyscerne the vlcerate partyes by theyr substaunce, action, vtylyte, position ⁊ fygure, the which hath ben shewed playnly in the boke of the sygnes of ẏ payned partyes, but this is nat now ẏ tyme to speke of them. ¶ I wyll retourne to ẏ Methode curatyfe, ⁊ I say

that

that nat onely the thynge abouesaid, but also many other are the indicyons of the fygure, & sytuacyon of the partyes. For ye can nat well & cõmodyously bynde the sore party, but yf fyrste ye haue taken indicacyon eyther of ỹ fygure, or of the sytuacyon, or of both two togyther. For ye can nat set the pype of a clyster ryght wout such indycacyon. It is also many tymes necessary to make iniectiõ of the medycamentes in the bladder by the yerde, wherfore it is no nede to make mencyon here ỹ to tally ye can nat wel vse a syrynge of bras ỹ the grekes call Cathering, but yf ye knowe parfytely the polycyon, & fygure of all the bladder. Than in all these thynges it appereth clerely ỹ the payned place indicateth moche to all the curacyon, but of the ruptions (ỹ the grekes cal Regmatha) dyuers indicacions are concurrañt to one purpose, & prynsypally ỹ indicacion ỹ is taken of ỹ posicion ought to be examyned. For seynge ỹ the rupcyons be hyd in the depth of ỹ body, therfore they requyre other curacions than the vlceres ỹ appere outwardly, & bycause ỹ all holly & alway such rupcyons be with ecchymosis or ecchymoma, & somtyme wt contusyon about the broken flesshe, therfore there be dyuers indicacyons curatyues therin, for alway the curatyfe indicacions are correspondent to ỹ nombre of ỹ affections & dyseases, which we shal shew more playnly when we speake of phlegmon, howe the dyseases ỹ are in ỹ depe places requyreth stronger medycament, than they ỹ be at ỹ superfluyte

of the body. Than for the least I do thynke for to be manyfest and pacyent, ẏ it is necessary that the strength of medicament ẏ are mynystred outwar de be resolued ⁊ dymysshed when the party ẏ shuld be holpen ⁊ remydyed is hyd in the dypenes of the body, ⁊ therfore it behoueth asmoche to intende ⁊ augment the vertue of the said medycament, as it shulde be remyssed ⁊ dymynysshed in ẏ depth of the body. Certaynly all acchymosis or ecchymonia in dycateth vacuacyon for remedy of ẏ cure, wherby it hath nede of medycament moderatly hote and dry, for they ẏ dry excessyuely, of trouth do dygest ⁊ resolue at ẏ begynnyng more euydently than they ẏ be weyke, but also some party of the dysease scy-ryous, ⁊ dyffycyle to heale, we shal speke of it here-aft dylygently, for as now we haue spokē ynough, after as it belongeth to the matter. ¶ Of trouth all the medicamentes ⁊ oyntmentes, ẏ moysteth ⁊ heteth more then they ẏ all the grekes call chala-stica, ẏ is to say laxatyfes, also amonge the sayde medycamentes all they ẏ declyne somwhat to dry nesse, neuertheles be nat yet clere nor manifest con traction (they be called syntatica in greke) such me dycamentes ben the remedyes of all ecchymosis. But ye must take good hede ẏ the medycamentes applycate to the ruptions ẏ are in depenesse of the body haue stronge vertue, and ẏ they be sourer ⁊ digestyfe, ẏ is resolutyfe. (And for to say sōmaryly) ẏ such medycamentes to be of greater force ⁊ effy-cace, in asmoch as lecchymosis is ferther of, from

the

the skynne vnto the depenes of the body. In suche affections & dyseases the vsage of the herte bytuleth, ẏ is to say ventose shuld nat be inutyle, which is an instrumēt inuented & excogitate of maysters for to make vyolent attraction. ¶ And when ecchymosis is all dygested & resolued, than it is parmytted to drye the broken flesshe, moche, & to conioyne it w̄ lygature, & to do all ẏ is conuenable to coalesse & close an vlcere togyther. Than yf ecchymosis be soone digested & resolued ẏ broken flesshe gathereth togither & waxeth playne easyly, but yf the sayde ecchymosis tary longe or it be resolued, moche fylthynes bredeth in it, & occupyeth ẏ space ẏ is betwene the labyes or lyppes of the vlcere, so ẏ the rupciō can nat close, wherfore it foloweth ẏ all these thynges abouesayd admonyssheth vs for all causes, how smal soeuer they be. For though that some hath had rygour, ẏ is to say vnegall concussyon of all ẏ body, or that it hath nat made good concoction, or ẏ it hath had the feuer, or ẏ it hath ben ouer weryed or fatygate, anone it shall haue payne in the sayd partye where as the ruption is. Forbycause of the sayd ruption haue ben vnyed & nowryssheth togither, but haue alonely ben approched one to another, wherby it foloweth ẏ a lytell thyng may departe them easyly, & fyll the place w̄ superflue humour, but what engendreth it in such rupcyons contynually but now ecchymosis, & lyke vnto the fyrste, that is to wyte when ẏ flesshe was fyrste broken, except ẏ presētly ecchimosis is made

of

of more toughe & subtyl corrupcyon, & at ẏ begynnyng it was made of blode. And herfore now it digesteth & resolueth more easyly thā it dyd at ẏ begynnynge. And thus that whiche we haue sayd hytherto shall suffyse for the dysputacyon of vlceres. Therfore as nowe I make an ende of this fourth boke.

¶ Thus endeth the fourth boke of the Methode of Claude Galyen.

¶ Here fynyssheth the Questyonary of Cyrurgyons, with the formulary of lytel Guydon in Cyrurgery. And the spectacle of Cyrurgyons with the fourth boke of the Terapentyke or Methode curatyfe of Claude Galyen, with the treatyse of vlceres. Newly translated out of the Frensshe (at the instigacion and costes of the ryghthonest parsone Henry Dabbe stacyoner & byblyopolyst in Paules churche yarde) by Robert Coplande of the same faculte, within the moste famous & opulent Marchaunt ryte of London, the .xii. day of Nouembre, the yere of our Lorde. 1.5.41. In the .xxxiii. yeare of the raygne of our soueraygne & moste faythful kynge Henry the .viii.

¶ Imprynted by me Robert wyer/ for Henry Dabbe/ & Rycharde Banckes. Cum priuilegio regali ad imprimendū solum per septiennium annum.

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To the Reader.

BRITISH MUSEUM

DEare Brethren, and *friendly Readers, wee haue here according to the trueth and meaning of the Author, set foorth this needefull and necessarie worke concerning the Anatomie of mans bodie, being collected and gathered by Maister Thomas Vicary, and now by vs the Chirurgions of S. Bartholmewes Hospitall reuiued, corrected, and published. And albeit this treatise bee small in volume, yet in commoditie it is great and profitable. Notwithstanding, if the things therein conteyned be not discreetly and wisely studied and applied, according to the true meaning of the Author, we haue to tell you hereof, that therein is great perrill, because through ignorant practitioners, not knowing the Anatomie, commonly doth ensue death, and separation of soule and bodie. Furthermore, whereas many good and learned men in these our daies, do cease to publish abroade in the English tongue*

their